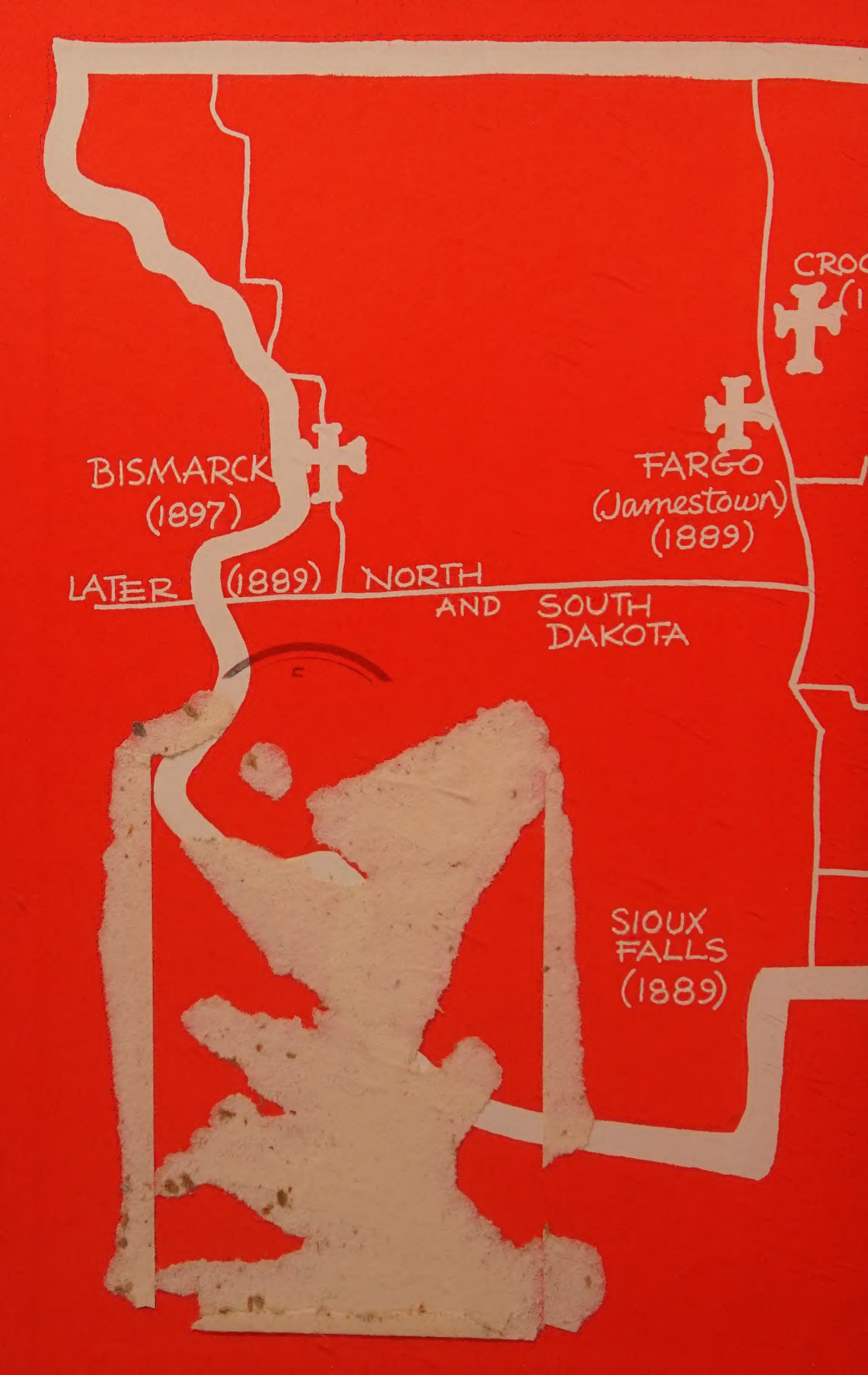
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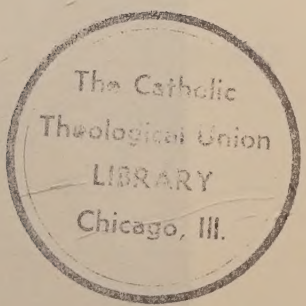
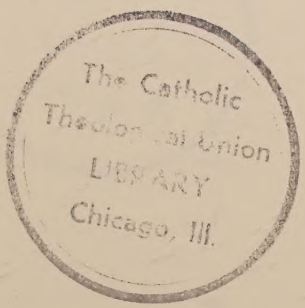
# MINNESOTA TERRITORY
## AND ITS ECCLESIASTICAL DIVISIONS

MASINAIGANS: THE LITTLE BOOK



Rt. Rev. Jos. F. Buh,
Monsignore.

# MASINAIGANS: THE LITTLE BOOK




a biography of

MONSIGNOR JOSEPH F. BUH

Slovenian Missionary in America, 1864–1922

Sister Bernard Coleman, O.S.B.
Sister Verona LaBud, O.S.B.
Duluth, Minnesota

BQX
4551
C67

North Central Publishing Co., Saint Paul, Minnesota
1972

*Re: our title as explained in our Chapter VI*

Masinaigans (pronounced: mah-sin-aýe-gahns) is the name (one of two) by which the Indians called Father Buh. They seldom saw him without a *little book* in his hand — no doubt, his ordo and/or breviary.

It could also refer to his knowledge; he was a real scholar and people recognized this, including the Indians he worked with. This is not to be construed as though Buh were regarded as a "walking encyclopedia" but as a term of affection and a mark of high esteem.

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# Table of Contents

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| | | |
|---|---|---|
| | Foreword | vii |
| 1 | The Call of the New World<br>*From Carniola to Minnesota* | 3 |
| 2 | Land of 10,000 Lakes: Fertile Background<br>*Introduction to Chippewa Mission Activity* | 25 |
| 3 | Beautiful Prairie (1865–1874) | 54 |
| 4 | The Vicariate of Northern Minnesota<br>*Chippewa Prayer Drums* | 87 |
| 5 | Founder of the Diocese of Duluth<br>*Apostle of the Red-Gold Diggers on the Vermilion and Mesaba Ranges* | 160 |
| 6 | Buh: The People's Portrait<br>*A Portrait of the Man Through Many Eyes* | 236 |
| | Epilogue | 258 |
| | Bibliography | 261 |
| | Appendix I | 278 |
| | Appendix II | 281 |
| | Notes | 305 |
| | Index | 346 |

# Foreword

Catholic missionary activity in early Minnesota forms an interesting chapter in the history of the state, as well as a part of the history of the Church in America. The refreshing biography of Reverend Francis Pierz by Reverend William F. Furlan (1952) revivifies the labors and tremendous odds against which one of the great Slovene missionaries of the nineteenth century lived. His pioneer efforts and wide-ranging achievements win for him the unique title of "Founder of the Saint Cloud Diocese."

Our research on the Minnesota Indians brought to light another great Slovene missionary, a co-worker of Pierz, Reverend Joseph F. Buh. He came to America at Pierz's invitation, working closely with him in the Crow Wing and Belle Prairie area in central Minnesota, 1864–1888; later, in northeastern Minnesota, 1889–1922. His total committment for the missionary cause of the Church marks him as the last of a long line of pioneers — to the Indians, to the Slovene immigrants, and as "Founder of the Diocese of Duluth."

For some years, we were attracted to Buh and his work as material for a book, because, among several reasons, there was no authentic biography in English in book form. What was more, the College of St. Scholastica (CSS) Library was the recipient of a collection of letters to Buh, gift of Matt Pogorelc, Ely, Minnesota. Matt was a fellow countryman. He often served as sexton, sacristan, and general care-taker in the later years of Buh's life. After Buh's death, Matt placed many of the Buh holdings in various places as an historical reserve or archive.

Many persons, it seems had planned to write the life of Buh. Circum-

stances prevented some of them, forcing them to give up the venture. One of these was Reverend Frank Melovasich who had taken it as a thesis subject, while pursuing studies at the seminary at St. Paul (ca. 1949). He returned the CSS Buh Letters to us, with some of his notes, when he was pastor at St. Andrew, Brainerd, Minnesota, in the mid-sixties.

Through many persons interested in a Buh biography and from articles we had read, we learned of another Slovene priest whose correspondence and translations have been of assistance. Correspondence since 1949 reveals Monsignor John L. Zaplotnik's interest in a biography of Buh (former pastor of St. Patrick Church, Gretna, Nebraska). Many letters by Buh or about him appeared in *Zgodnja Danica (ZD)*, a semi-monthly magazine published in Ljubljana, Carniola (Austria now Jugoslavia), the home province of both men. His translations or excerpts from these letters in this magazine have proved invaluable.

In another, *Ave Maria Koledar (AMK)*, a Slovenian annual publication by the Franciscan Printery, now of Lemont, Illinois, Dr. Zaplotnik wrote a 36-page article entitled, "Monsignor Joseph Buh, Missionary in Minnesota," (*AMK*, 1970), based on twenty-four printed sources in various tongues (English, Slovenian, German) and personal notes from Buh and Matt Pogorelc.

Further interest in this project came when we carried on research for our story of *Old Crow Wing* (1968). We were greatly impressed by the assistance Buh gave the old missionary, Father Pierz, in the vicinity of the old village, and in the Indian villages over the northern section of the state. In fact, we really considered it an obligation to present the life of this unique person to the people of Minnesota and beyond to all the Slovenes of America. Furlan had painstakingly written up the life of Pierz, but the life of Buh seemed scarcely known beyond the limits of oral tradition of small communities, and the historical features connected with Minnesota Church history and such events as are deemed newsworthy and strike the Catholic or daily presses. However, the authors felt as the second Bishop of Duluth, John T. McNicholas so aptly stated directly to Buh: "The whole church of America is indebted to you."

We are indebted to the late Francis J. Schenk, fourth Bishop of Duluth (1960–1969) and Monsignor Bernard Popesh, then Chancellor of the Diocese of Duluth, for the use of the *Ordos* which Buh annotated and which served as his calendar as he moved from mission to mission saying mass in homes and churches throughout the central and upper

regions of Minnesota. For Buh, these became diaries or what we now know as desk calendars, and more. In the margins we find many personal notes and memoes: accounts of purchases of lumber for new churches, names of places where he had services; on the flysheets between two pages, we find lists of names of early parishioners, baptisms, marriages, maps and building plans. The ordos were kept in his trunk and taken with him wherever he traveled on his missionary journeys.

Other kinds of information have been made available to us by the public librarians of Duluth and other towns of Minnesota, the St. Louis County Historical Society, Duluth, the Minnesota Historical Society, St. Paul, and the *Acta et Dicta* of the Catholic Historical Society, St. Paul. Dr. Timothy Smith, Immigrant Archive Library, University of Minnesota, Minneapolis, allowed us to have access to some valuable materials with Mary Molek, Curator of the Immigrant Collections, as translator of those items that shed light on facets of our Buh story.

Many of the priests of the diocese and Sisters of our own Benedictine Community who knew Monsignor Buh gave us personal memories and information concerning him. Matt Pogorelc gave us Buh's *Daybooks*, which he and Reverend John Sholar composed from some Buh notes and from documents received from Buh himself; our collection from this source is not complete.

Reverend Francis A. Sedey, chaplain at Hibbing General Hospital, proved to be of invaluable assistance. He translated Buh's letters and documents, in general, so we could sort and classify our information. This was most important in the beginning, since these appear in several languages. Father Sedey is a linguist; more than that he is a native of Slovenia which helped in terms of greater understanding. He came to America through Buh's efforts and assistance; so he could supply many an addendum for clarification of difficult points or items of interest that might have gone unnoticed otherwise, or might have become the source of confusion. At times, his quiet humor added a freshness to a serious topic. Throughout our story, it is his translation of Father Zaplotnik's article on Buh in *AMK* (1970) that we refer to on a number of occasions. He translated or excerpted several other articles for us from the same annual or magazine; also, the Celje *Koledar* (1971).

Others who contributed through their translations include: Sister Bede Raetz, O.S.B., who took care of some lengthy German passages from *Der Wanderer*, a weekly published in St. Paul and still in existence

as the English, *The Wanderer*. Dr. Carl Kobelja, Professor of Philosophy at CSS, also a Jugoslavian, translated some of the Buh letters in greater detail for us, as the need required. He also solved some problems that arose as a result of conflicting and paradoxical information from a few sources and translations. Anna Marie Grikis (mother and daughter team, Slovenes to America since 1956) helped us to "feel" the family relationships that shine through the written word in a file of letters. They were familiar with the Krain country from which Buh came and helped us to "see" the native beauty. Mrs. Grikis obtained pictures and more information on the Buh family, through friends in Slovenia.

Most of our interviewees appear in the bibliography. Mention of them here would be too lengthy. However, we mention one to whom we were introduced by Father Sedey: Mary Golob, Hibbing, Minnesota. Hibbing was just beginning to be forged out of the wilderness when her father came from Michigan to see Buh in Tower. Mary was a small girl, but she gave us a very vivid account of Buh who used their home in which to say mass until a church was built. Her father was a lumberman, and Buh's fellow countryman.

In all, our research has revealed a truly great soul in Monsignor Buh. He was committed to the cause of God's kingdom, and in the words of Father Zaplotnik: "one of the few really great men who came from Slovenia to the American missions . . . a man versatile in nearly everything. Much of the Mississippi will flow into the ocean before Minnesota gets another man like Monsignor Buh, if ever." Buh traveled more miles in the discharge of his zeal for souls than the great apostle, St. Paul. (See maps of his mission journeys in the context of his life and works.) He built more churches and established more missions than anyone of whom we have heard or read. He was tireless in his works of love for men, spending himself without thought of personal gain or acclaim. He had a personality that quickly endeared itself to all who had any contact with him — Indian or white, all nationalities or creeds.

It is, therefore, indeed with pleasure and eagerness that the authors present an account of this man for all climes and "for all seasons" to our readers. He was an inspiration to all who ever heard him, who knew him, and hopefully now to all who will read of him.

Sister Bernard Coleman
Sister Verona LaBud
St. Scholastica Priory
Duluth, Minnesota Feastday of St. Joseph, March 19, 1971

# MASINAIGANS: THE LITTLE BOOK

# 1

# The Call of the New World

The discovery of the western hemisphere set off a spark of adventure and dreams of a better life. Man came to the new land not only to seek a fortune but to free himself of restrictions he found difficult in his homeland. Thus it was that European colonization of America marked a period of great religious activity for the Christian churches, seeking a free expression.

In the history of the Catholic Church in America, there are some discernible periods of missionary activity.[1] The Spanish and French missionaries were among the first in the field, bringing faith and belief in a theocentric religion to the native Indians. The efforts of the Spanish Franciscans are perhaps best known through the efforts of the well-known Junipero Serra who brought a Spanish-flavored Mexican culture to the southwestern United States. What American tourist has not heard of the Brown Robes or seen the old Spanish missions of California and the surrounding states?[2]

Similarly, the missionary prowess of the French Jesuits is well-known in the history of New France. The Black Robes were a familiar sight in the canoes of the *coureur des bois* travelling with Indian guides around the Great Lakes and up and down the streams, leading to other lakes or to the great Father-of-Waters, the Mississippi River system. The *Jesuit Relations in America* is a primary source for the story of life in America during that period of religious expansion under the Jesuits in the seventeenth and early eighteenth centuries. These volumes shed light on the lives of many of the missionaries and their contemporaries in the field, working among the American Indians. They also add significantly to the adventures of men such as Verendrye, Hennepin,

Marquette, and Jean Aulneau, among others, and of their endeavors among the natives, and in the exploration of this great country.[3]

Less known is the work of another group who took up the burden laid down by the Jesuits of New France. The time of history is a century later, well into the nineteenth century. Frederic Baraga heralds the smallest national group that took up the work of evangelizing the American Indians in the midwest. Many people do not know of the important part the Slovenian people played in providing zealous and intrepid missionaries. Americans can be justly proud of the unique contributions these people have made to our culture wherever they settled, especially in the eastern and midwestern states.

Slovenia[4] is a land carved out of the Roman provinces of Noricum and Pannonia. It was settled by the migratory tribes from the regions of the Dnieper and the Dniester, moving west and southwest, across the Alps, pushing onward toward the valleys and coastlands. We find them in the provinces of Carniola (Carniolia), Carinthia, and Styria, as well as other places such as in Italy and in Hungary. Around the seventh century, most of these people were bilingual due to the German incursions from the northwest. Later, they came under Charlemagne until the tenth century when they came under the rule of the margrave of Carniola. At the close of the fourteenth century, Rudolph IV of Austria took over as the Duke of Carniola.

Between 1809–1813, the Slovenes again came under French rule. Napoleon added their land as the Illyrian Province of France. By 1849, the people were formed as a separate province of the Crownland of the Hapsburgs.[5]

Dr. Grace Lee Nute of the Minnesota Historical Society writes of Baraga, the first of the Slovene missionaries dedicated to the American Indian:

> It remained for Baraga in the thirties to open the new field. Baraga's name was soon on the lips of Catholics throughout the Christian world. His personality was so rich and winning, his letters to Europe were so moving in behalf of his red children, and his sermons and appeals from the pulpit while on return trips to European cities were so eloquent, that money and missionaries flowed to the new area.[6]

When the Slovenes, among other groups, became subject to the rule of the Hapsburgs, the provincial government was German; hence the language of the schools was also German. The monarchs' suppression of Slavic aspirations resulted in total alienation of the minority groups

with intense dislike of the royal government. The Slovenes followed their rulers only as far as it became necessary. They looked to a day when they would be relieved of foreign domination and return to their own pre-seventh-century "popular democracy" and a national identity which was their cherished goal since 1848: *A United and Autonomous Slovenia*.[7]

With the rise of Napoleon Bonaparte in France, and a succession of catastrophic events that led to revolution, France declined. Like other military leaders, Napoleon viewed empires beyond his realm as material for conquest. Soon French troops took over Austria's extensive provinces with their polyglot national groups. Once more the little country formed a strategic "crossroads of Europe . . . where the three most important linguocultural groups of continental Europe meet, namely the Roman (Italy), the Germanic (Austria and Germany) and the Slavic."[8]

Beginning with some semblance of regard for the people of these nations, Napoleon allowed them to return to their language even in the schools, where it was on a par with French. The Slovenes appreciated this liberality on the part of the government. This fact also explains why so many Slovenes had a basic foundation in French at this time; and the older generation had a facility in German as well. Most of their educated leadership contributed often to cultural treasure which even today is the pride of the Slovene wherever he is in the modern world.

Although Napoleon seemed permissive, he was clever and shrewd, for he had no intention of continuing such a policy. He soon placed restrictive measures on matters of religion. Under his regime, the diocesan seminary of Ljubljana, the "Slovenian Salzburg", was almost forced to close. The sources of previous income were used to support the French occupation government. The number of seminarians enrolled was suppressed to a new low of thirty in 1811; and for the entire province of Carniola, only six were allowed per year.[9]

Carniola (German, *Krain*, and Slavonic *Krajina*, meaning frontier) is nestled in the eastern Alps, traversed by the Julian Ridge. It is called by tourists "the beautiful Adriatic Switzerland," for Germans pass through this little country enroute to the sea; Italians, to Vienna; English, French and Scandinavians to Belgrade, Athens or Constantinople — "just as the Romans did 2000 years ago." The land, only 3,856 square miles, to the northwest is flanked by forested mountains. Both the rocky and grassy slopes gleam with crystal-clear moun-

*Photographed in 1971, the recently built home of Ignatius II Buh and his wife, Maria (nee Oblak of Bukovega). They have three children: Francis (b. 1948), Vitus (b. 1950), and Cyril (b. 1953). The old home will soon be demolished after 140 years as a center of family living. Pictured l-r: Rev. G. Bahor, Ignatius II and his wife, Professor Dusa Marn, and the pastor of Lucinah, Rev. Lojse Kambic.*

*The home industry of lace still thrives. Both men and women become adept, especially during the long winter evenings when outdoor work on the farms is limited. Mrs. Thomas Shubitz, Duluth, Minnesota, demonstrates the use of shuttles in the lace work. Inset: One of her many patterns.*

tain lakes or present a verdant picture with splashes of color when the mountain flora are in bloom. The fertile valleys and mountain meadows offer opportunity for vineyards, orchards and pastures.[10] This region is the watershed for three rivers: the Sava (central part), the Drava to the northeast, and the Socha to the northwest. The rich Pannonian plains to the lower southeast form the wheat basket of the nation and in post War II times have become the center of the "newly-discovered red oil fields."[11]

It is a harsh country for climate, but beautiful and much like the Minnesota country to which so many of its people came. The larger portion of the land is forested; hence, the peoples were familiar with logging and the lumbering industry. The many lakes provided excellent fishing and the wilderness offered ample opportunities for hunting. Silkworms were cultivated in the warm districts and the home industries of linen, silk and lace flourished. Glass grew into an important industry. The Irian mines produced mercury, some iron, calcium, zinc, and coal, but metallurgy was poorly developed. Hence, it is safe to say that economic as well as political conditions drove immigrants to America in the swells of 1870 and of 1890–1918.

Appeals for financial aid from American bishops and missionaries to the Catholic countries of Europe resulted in the founding of three mission aid societies. The Society for the Propagation of the Faith was founded in France to help the Foreign Mission Society of Paris, and in particular to assist the struggling diocese of Bishop Dubourg in Louisiana. Today it is known as the pontifical organization for the world. The Leopoldine Association, Austrian counterpart of the French Society, was founded in 1829, for the purpose of aiding the church in North America. It limited its membership to the Austrian realm. A third society, Ludwig-Missions-verein, was established at Munich, in Bavaria, 1820, in honor of King Louis of Bavaria, who had been gracious in aiding Bishop Rese of Detroit, to meet the needs of the American Church.[12] So vital was the help of these three societies that one wonders if the Church in America could have made the remarkable progress she did in the hundred and fifty years which followed, without them.

All three societies required that their beneficiaries report how the money was spent to the central headquarters. As a result, many letters were exchanged between missionaries in America and officials of the societies in Europe. Most of the business was published in the official magazines.[13] Priests and laymen alike read these communications, and as a consequence, the tremendous mission problems became com-

mon knowledge. Interest was aroused. Imaginations of the young and adventurous were fired. Many priests of Austria volunteered for the American missions.

Thus the period from 1830 to about 1870 witnessed a great surge of Slovene immigration and of missionary activity in the United States.

Frederic Baraga initiated the Slovene missionary era in 1835. Although he studied in Vienna and his family had considerable means and position, he did not hesitate to use his money and talents to promote the spiritual and material well-being of American Indians.

> To the scientist, however, Baraga is not as interesting as the founder of the diocese of Marquette, as the spiritual leader of the Indians and of the white miners on a territory which now comprises three States and parts of Canada, but primarily as a writer and linguist. Baraga wrote extensively on the culture of the Indians as well as of the white settlers in several languages. He invented a special orthographic system for the Indians, borrowing occasionally from Slovene, and prepared several books in the various Indian languages, complete with dictionaries and grammars of the Ottawa and Chippewa Indians. It is commonly believed that some processes in mining owe their origin to Baraga. It is an astounding puzzle, when the extent of his missionary travels is considered, as to how he was able to cover such vast territory on horseback or by foot. If his extensive writings are reviewed, one marvels at the enormous output. Combining all his divers activities, we must conclude that he was a man of unique talent with an amazing amount of perseverance and energy. Though his Indian policy might at times have been criticised, from the point of view of the cultural pluralist this policy was a noble one and more American than that of many native Americans of his day. Later, his point of view was adopted in America and America has honoured Baraga's name by naming a park, a town (Michigan), and a county (Minnesota) after him in tribute to his teachings that whatever was good in the Indian culture ought to be preserved.[14]

By the Indians, he was regarded as "father" because of his tireless efforts and concern for them, which he continued even as a bishop. Upon his consecration in 1853, he returned to work in his favorite territory among his Indians. He died in January, 1868, in Marquette, Michigan.[15]

After eighteen years of research on this great prelate, Bernard Lambert writes:

> Baraga was a man 100 years ahead of his time. He said Mass in Ojibway, the language of the people. Protestant, Catholic, and pagan received whatever aid he could offer, and he earned their respect.[16]

N° 1.

Für das Ausland.

IM NAMEN SEINER KAISERL. KÖNIGL. APOSTOLISCHEN MAJESTÄT

# FRANZ JOSEPH I.

KAISERS VON ÖSTERREICH,

KÖNIGS VON UNGARN UND BÖHMEN, VON GALIZIEN, LODOMERIEN UND ILLYRIEN, ERZHERZOGS VON ÖSTERREICH, U. S. W.

# REISE-PASS

für Herrn Josef Buch

Charakter / Beschäftigung: Missionär

wohnhaft zu Rutschach
im Bezirke Windischgrätz
Kreis (Comitat)
Kronland Krain

Geburtsjahr 1833
Statur mittel
Gesicht länglich
Haare / Augen: braun
Mund / Nase: proportirt.
Besondere Kennzeichen: keine

Eigenhändige Unterschrift:

Derselbe reiset von Laibach nach Amerika

Dieser Pass ist gültig Drei Jahre

Laibach am 29. Jänner 1859 mündlich ausgefertigt.
Von k. k. Landespräsidium.
Sigmund Conrad v. Eybesfeld

*So strong was Fr. Buh's desire to be a missionary that he obtained a three-year passport in 1859.*

Baraga and Francis X. Pierz were in the vanguard but a great number of Slovene missioners followed. Some of these must be listed to really complete the picture of the contribution of the Slovenians through their missionaries to America, exclusive of the many early pioneer workers — miners, farmers, woodsmen, lumbermen and the like, and exclusive of the later numbers of both clerical and lay persons that continue to come even to this very day. Following Baraga as second bishop of Sault Ste. Marie and Marquette, Ignatius Mrak took over administration of the see in 1869. He had come in 1845 and worked with Pierz at Arbre Croche, 1839–1852, with headquarters later at LaCroix.[17]

Mrak was happy to work with another fellow-priest in order to master the Indian tongue, the better to work with these people. His inspiration for this volunteer activity came from Baraga "whose example and writings were chiefly instrumental in inducing him to renounce home, comfort and prospects of the future, and to embrace the self-sacrificing life of an Indian missionary."[18]

In modern context, Baraga's works and life "turned him on." Our country and our age are not the only ones that can boast of the Peace Corps, Lay Extension Workers, Grail Workers, Sisters of Social Service, Vista, Job Corps, and many others. Each age has its moments of greatness. Every country can boast its heroes for action, idols for the young to love, admire and follow. Our story takes us back in history to the foundations for the activities of men inspired by high ideals and incalculable stamina. It is not just sacrifice to leave home. It was the call of the wild, a spirit of adventure to cross the sea to unknown land still covered by primeval forest, virgin land and uncharted lakes and streams. What men today would not seize such opportunity! Every human being has his calling to high adventure — some unknown that beckons as sure as fate, as insatiably as any appetite in man, as mighty as the Almighty working in any human soul to finish the creation, to complete the self. Today it is the Antarctic, under the sea to study the ocean floor, and outer space to see what other worlds are like. Who or what might live out there in that vastness beyond this little planet we call our earth? Should there be found inhabitants what a surge of human activity would this create to "terra-rize" these beings so unlike us on earth? Speculations of this sort about modern exploration put the reader in the mood of these early days about which we write when nation succeeded nation in its spheres of influence over the world, especially in claiming new lands or rivaling in their development.

*Rt. Reverend Ignatius Mrak succeeded Bishop Baraga as second bishop, 1869–1901, having arrived as missionary in 1845.*

*Rt. Reverend John Vertin, third bishop of Marquette, 1879–1899, spent 33 years in America. He was the last priest to be ordained by Baraga and the first to be ordained in the city of Marquette when it became the see city. At his death, he was only fifty-five years of age.*

Mrak sailed from Trieste on the *Hindoo*, July 1845, arriving eighty-five days later in New York on October 1, setting out immediately for Detroit, Michigan, the see under Bishop Peter P. Lefevre who rejoiced at his coming. Mrak was a learned man, and generally very talented. After a week's rest, he continued by propeller boat on to Mackinac and then by smaller craft and under Indian guides to St. Ignace. By the time he met Pierz at journey's end, he was able to greet him in the Indian tongue. This is a marvel when the reader remembers "he commenced to interrogate the Indians by signs, disjointed English and French words."[19] Pierz's comment on his language facility reinforces our wonder:

> Now I am much rejoiced in my fellow laborer and countryman, Father Ignatius Mrak, who arrived here last week as my assistant. On All Saints' Day he preached Indian from my writings very intelligibly to the great satisfaction of all. He learns the language very diligently.[20]

When the Vicariate Apostolic of Upper Michigan was established in 1853, Lefevre ceded some counties in northern Lower Michigan to Bishop Baraga. Mrak was well known to Baraga who appointed him his Vicar General in 1859, a reward of fifteen years of service in the mission field. Later, upon Baraga's death, Mrak continued in the footsteps of his admired friend as bishop of Marquette, with the Wisconsin and Lower Michigan missions under Baraga falling to the proper see of Milwaukee and the new LaCrosse diocese.[21]

Under Mrak were other Slovene priests, notably John Vertin, D.D. and a young man ordained by Mrak in the fall of 1869, John N. Stariha, who later served as Vicar General of the Archdiocese of St. Paul. He received appointment as first bishop of Lead, South Dakota, when that area was established enough to become a separate see in 1902. Ill health forced him to resign in 1909 when he returned to Austria and died in 1915.[22]

Mrak resigned because of crippling rheumatism in 1878–79. John Vertin succeeded him as third bishop of Marquette, but died before his aged predecessor, February 26, 1899. Mrak closed his long life in 1901 at eighty-nine years of age, active to the end after his illness, penniless except for a burial fund he reserved under Vertin.[23]

Father Otto Skolla, the Franciscan scholar, came in 1841. He took Baraga's place at La Pointe, Wisconsin, and Fond du Lac, Minnesota, and worked faithfully among the Great Lakes Indians for fourteen years.[24] Like Baraga he spoke Ottawa and Chippewa fluently.[25]

John Chebul (1832–1898), although missioner in Michigan Territory, is cited because he was first a Slovene and secondly, he was Baraga's appointee with jurisdiction in northern Wisconsin and Minnesota. He was born October 13, 1832, at Velesova, Carniola, and was ordained by Bishop Anton Aloysius Wolf in 1855. He first worked as assistant in Poljane near Skofja Loka. In 1859 he was received by Baraga for his diocese, and worked for several years in Chippewa missions and for all Catholic nationalities.[26]

> This genius mastered languages beyond belief! — English, French, German, several Indian dialects, five Slavic languages, Arabian, besides Latin and Greek in which he wrote iambic verse. Besides, he was a phenomenal worker. In our area he served Wisconsin, Bayfield, and Superior, enlarging the church there, and at LaPointe (1860), founded by Baraga thirty years earlier. About the same time, he visited (Minnesota) Duluth in 1861 as a mission.[27]

For about a decade he was the only priest in the lakehead country. Sick calls and other mission labors made of him an extraordinary walker. Sometimes he covered sixty to seventy miles per day, a snow-shoe champion who covered the round trip from Bayfield to St. Paul via Milwaukee on the return trip![28] In 1872, he went to India for a change of climate until 1878, when he returned to France and worked in Versailles. Later he returned to Michigan, where he died in 1898 at Spring Garden (Garden Bay).

The readers of *Zgodnja Danica* had hardly become acquainted with the labors of Father Lawrence Lautishar, when they read the shocking news of his early death at Red Lake, Minnesota. He had worked among the Ottawas for four years, and had joined Pierz at Crow Wing. Here he had hoped to share in the apostolate of Father Pierz. The issue of March 3, 1859, from America to Mr. F. Smid of Sika, carried in bold type on its front page the announcement of Lautishar's freezing to death.[29] His death was a personal loss for many, for just as the world honors its heroes of every walk of life, so the Church feels its losses and has

> heroes who love the Kingdom of Heaven . . . Heroes . . . who chose a life of poverty, misery and privations and expose themselves to (a) thousand dangers to gain others for that blessed Kingdom. . . . They are the missionaries who travel to far off countries, penetrate thick forests, expose themselves to many dangers in the war of conquest for heaven. She is proud of them, honors them, and calls upon her children to show them respect.[30]

Pierz tells us of his loss in his own words:

I was busy conducting the services of the holy year among the French in my mission of Belle Prairie on December 10th, when a messenger from Red Lake suddenly brought me the sad news that my dear assistant had frozen to death on the lake. Immediately I ordered his remains to be brought to Crow Wing for a burial befitting his calling. His death filled me with the deepest sorrow and I have shed many tears. My grief was somewhat mitigated only by my conviction that his noble soul was before the throne of God among His chosen apostles with the crown of a martyr, ardently interceding for us poor missionaries and for conversion of the wild pagans. Inscrutable are the counsels of God and his holy will has to be praised and adored. His great apostolic zeal gave me much hope for heaven, for my mission, but the Lord found him sufficiently ripe and deserving the great reward of heaven, for the good shepherd, having done the fairest works of charity among the Indians, gave his life for his sheep.

He had been told about the illness of several native heathens on the opposite shore of Red Lake who anxiously wished to see him and get his help. It was Dec. 3, the feast of St. Francis Xavier. Following the example of this great patriarch of the missions, and urged by his own apostolic zeal for their physical and spiritual welfare, Father Lautishar resolved at once to make the journey thither on foot, praying and fasting. So the zealous missionary went bravely all alone to bring bodily and spiritual comforts to the pagans. But on his way back, toward evening, the wind changed and with the approach of night a blizzard with piercing cold came sweeping across the lake from the north. Unused to such bad weather he succumbed to it in his penitential zeal to perform an apostolic function, and fell asleep in the Lord. Thus his pure soul entered the joys of heaven amid prayer and suffering, for his death was certainly precious in the sight of God. The next morning he was found frozen to death very close to the mission house. Many impressions of his knees also were found in the snow, which prove sufficiently how often he prayed for the conversion of the pagan Indians on his way out and back. The fragrance of his devout prayers, which ascended to the throne of heaven on the very last day of his life, will surely not remain ungranted.

He was a most pious priest and dearly beloved to all the people who knew him. He could preach very beautifully to the Indians of Red Lake. His young congregation wept for him day and night. Not only the Christians and pagans of his Red Lake mission mourned their dead shepherd for many days, but in Crow Wing his burial caused great grief among the Christians who still remembered his lovely sermons of the past summer.

As for me, his unexpected loss is irreparable and causes me extreme sorrow, although he died a happy death. I will always cherish his memory.

*Parish Church of Lucne (Lucine/Lucinah) where the Buh family attends services.*

*Panoramic view of the Kranj district center from which Father Buh came and where he attended school for his classical/Latin studies.*

On the grave of my friend I have planted a white cross which is beautifully carved, blessed and moistened with my tears, until I shall be able to procure a tombstone, befitting his dignity.[31]

He was buried on December 26th at Crow Wing. Father Pierz intended to have a tombstone placed on the grave as soon as possible, but he was never to realize his plan. Later a prairie fire destroyed the original wooden cross of Father Pierz. Subsequently with the decline of Crow Wing and the Indians migrating to White Earth in 1868, the mission was abandoned and the cemetery neglected. Bishop McGolrick of Duluth ordered the removal of Father Lautishar's remains to Calvary Cemetery, Duluth. There they were reburied on September 22, 1892; Father James Trobec, his countryman, preached the panegyric of the deceased which was published a few days later in the *Northwest Chronicle.*[32]

As the light of one star burned out in the missionary ranks, another was born or emerged. Thus it was, when Lautishar died, another in the person of Joseph Buh answered the call for more missionaries to America — his long-awaited desire was soon to be fulfilled.

On the beautiful slopes of the Poljane Valley in the Upper Carniola, now Slovenia, and one of the many national provinces of Jugoslavia, nestled the little village of Zadobje in the parish of Lucne (Lucine, Lucinah). Here lived the Buh family, industrious folk of modest means. Mathias Buh (Matthew) was a farmer, and father of seven children; four boys and three girls. Joseph was the fourth child and second son,[33] whom the father sent to schools for an education he never had. He wanted to develop the talents he recognized in his children.

Since Zadobje had no school, Joseph went to the government school in Poljane for a year, then to the public elementary school in Skofja Loka, where he learned German in order to qualify for admittance to higher schools.[34] Later he enrolled at the gymnasium at Ljubljana, the capital city. Early in life, Joseph desired to be a priest, and the local pastor recognized evidences of a priestly vocation. Thus it was that when he had completed preparatory schooling, he applied for admission to the seminary. He was one of fifteen students entering theological studies at Ljubljana in the fall of 1854.[35] His activities which were many have been lost with the past, but records testify to his brilliant accomplishments in the different studies he pursued.[36]

During his seminary career he heard of the number of Slovenian priests who had chosen to leave their homeland to work in the mission fields of America. He had read their reports and appeals for help in the Catholic newspapers and magazines. He had read or heard

*Buh family home, where Joseph was born, built in 1830. Inherited by the eldest son, Matthew, then by the grandson, Ignatius I, and finally by the great grandson, Ignatius II, who still resides at the homestead site, in the Poljane Valley in the village of Zadobje.*

*Detail over the door showing the identification: House #2 in the village of Zadobje of Gorenja Vas within the Kranj District.*

the glowing reports of their activities. His heart burned with a desire to join the foreign missions. This feeling within him grew that this was to be his life. While still in the third year of theology, he wrote a letter to Frederic Baraga, the Bishop of Sault Ste. Marie and Marquette, and asked to be accepted as a student for that diocese. In a letter of April 4, 1857, the bishop answered that he would accept him on condition that the rector of the seminary, John B. Novak, would consider the transfer prudent, judging from his knowledge of Buh's character and abilities.[37] However the bishop of Ljubljana, Anton Aloysius Wolf, thought it best on account of local needs not to grant the permission at the time. Nothing came of this first attempt to work for the missions.

After he completed the required four-year course in theology in 1858, Joseph was ordained to the priesthood on July 25th by Bishop Anton Aloysius Wolf.[38] In December he was appointed assistant at Loski Potok where he remained for two years. In the fall of 1860, he was transferred to Radece, about thirty miles east of Ljubljana, to fill the vacancy due to the departure of a priest for the American missions.[39] During the next years as assistant at Radece, Father Buh's desire to serve God in the foreign mission continued. He even had a 3-year passport issued for America in 1859,[40] and had correspondence with a certain Father John in 1862, concerning missions in Africa.[41] Once again he requested to be released for that work. Once again Bishop Wolf withheld his consent.[42]

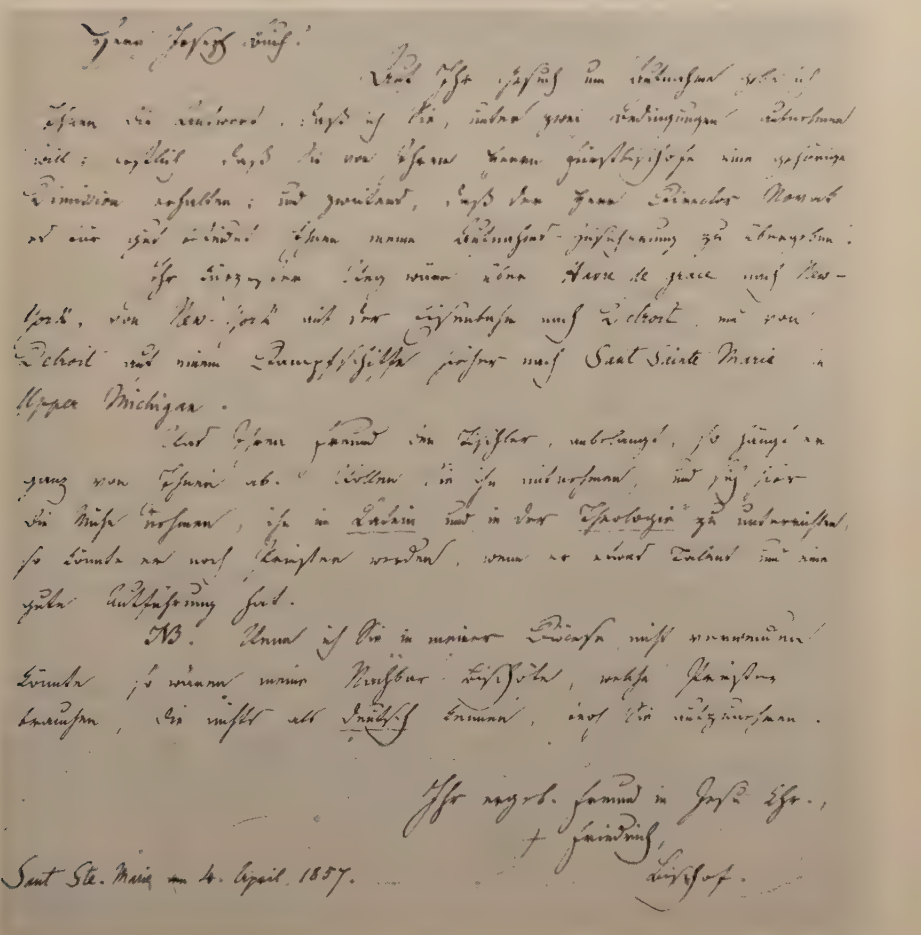
While Father Buh was at Radece, he wrote two prayerbooks that were widely used by the Slovenian people. The first of these, a devotional treatment of the basic truths of religion together with the common prayers, appeared in the fall of 1862. The following spring the second book, a series of meditations on God's work in the soul through grace and a group of prayers for use at mass, was published. This second volume proved to be so popular that it was reprinted four times.[43]

The desire to leave his native land for the Church's mission areas persisted. As Father Buh said himself, many years later, it was not that he was dissatisfied with the work he was doing, but he felt that his self-fulfillment and his life's work would be found in a larger field of activity.[44]

Afar off in America, Providence was shaping the circumstances that would bring a missionary from the frontier of the new State of Minnesota back to Carniola in search of fellow workers. That missionary was Francis Pierz.[45] In 1852 Bishop Cretin had requested Father Pierz

*Reverend Frederic Baraga led the march of Slovenian missionaries to America in 1831. He became the first bishop of the Diocese of Sault Ste. Marie and Marquette, Michigan, in 1853 and administered it until his death in 1868.*

*Letter of Bishop Baraga to Joseph Buh when he was at his seminary studies in Ljubljana. Even at this early stage, when he was a third year theology student, Buh was desirous of coming to America to work among the native Indians. The original, as shown in the photograph, is in Old Gothic script. Reverse page: Translation of the 1857 letter by Rev. Francis A. Sedey, Hibbing, Minnesota, 1971.*



TRANSLATION FROM THE GERMAN.

Mr. Joseph Buh,

You ask me to be accepted (sc. into this Diocese). I'd be willing to do it on two conditions: First, secure from your prince-bishop the necessary dimissorial documents; second, get the consent to my acceptance from Fr. Novak, the rector of your seminary.

Your shortest route would be via Havre de Grace to New York; from New York by train to Detroit; from Detroit by steamboat over here to Saut Sainte Marie, in Upper Michigan.

As to your friend Mr. Tischler, it's entirely up to you. Should you wish to take him along, and take here the trouble to instruct him in Latin and in theology, he might yet become a priest if he possesses the abilities and good morals.

NB. Should it not be practicable for you to work in my Diocese, then my neighboring bishops would be glad to have you; they need priests who speak German, although not other languages yet.

Your faithful friend in Christ,

Bishop Fredric. (Friedrich)

Saute Ste. Marie, April 4, 1857

to act as the director of the Indian missions to the north of the state following the Mississippi River, besides caring for the scattered white settlers who were moving into the region. Except for a short period when Father Lautishar acted as his assistant, the care of all those people, Indian and white, fell to the lot of Pierz himself. Again and again he had asked the new Bishop Thomas Grace, as he had requested of the former Bishop Cretin of Saint Paul for help, even though he realized that aid could hardly be expected from that quarter.

His earnest appeals for help in letters proved to be of no avail; hence, he decided to make a personal appeal to the priests and seminarians of Carniola with the hope that some might return with him to Minnesota. Thus, in January, 1864, with the permission of Bishop Grace, Pierz appeared in Carniola without any previous notice to his friends there. He travelled from place to place preaching about his work among the Indians and asking for help. Simultaneously, Father Buh received a note from him stating: "If you are ready, we can start for America tomorrow." Unaware of the fact that Pierz was then in Carniola, Buh thought the message was only some sort of practical joke, and promptly dropped it in the waste basket. His determination to work in the missions was well-known to his fellow priests. On many occasions it became the subject of good-natured cajolery. But the note was by no means a joke, for on the next morning, he read in the local paper that a missionary among the Indians in America was stopping at the Hotel Vienna on his way to Ljubljana, and that he had sent a message to Father Buh explaining his presence.[46] A meeting between the two priests was quickly arranged. What took place there has not been recorded, but Buh realized that this was the opportunity for which he had been waiting and praying. Once again he approached his bishop on the subject of mission work, and this time his request was granted.[47]

In the meantime, Father Pierz continued his recruitment among his countrymen. By early spring the answers to his appeals for co-workers in the missions exceeded all his expectations. Besides Father Buh, fifteen students decided to return with Pierz to America. The prospective mission band included three seminarians from the diocese of Ljubljana, eight from Gorica, three from Graz, and one from Linz.[48]

On Passion Sunday, March 13, 1864, Father Buh bade farewell to the people of his parish of Radece and left to meet Pierz at Ljubljana.[49] The following night, with the students from Ljubljana and Gorica, they left for Vienna on their way to LeHavre where together they

LJUBLJANA

hoped to secure passage on a boat to America.[50] On the way they were joined by the rest of the students. At Vienna, Father Pierz visited the Leopoldine Society in order to persuade the board to defray the travelling expenses of the whole party. His appeal however only brought a donation of 3000 florins (about $1,500).[51] Since the group was much larger than Pierz had expected, that grant was hardly sufficient to cover all the expenses. He decided to go to the Ludwig Mission Society at Munich and the Society for the Propagation of the Faith in Lyons, with James Trobec, one of the older seminarians, as a companion, for he was confident that the balance of the necessary funds could be obtained.

With the rest of the students in his care, Buh left for a more direct route to Paris where they were to meet Pierz and Trobec.[52] Passing through Salzburg and Munich, Buh and his party arrived in Strassburg for Easter Sunday. Spending a few days at a school of the Sisters of Charity where a visit had been arranged previously, they moved on for Paris and arrived in that city at noon on Wednesday, March 30th. That evening they met Pierz and Trobec at the railway station and found that additional financial aid had been obtained. They left Paris and arrived at L'Havre on the coast of France on the morning of March 31st.[53]

Their difficulties were not yet ended. When Pierz tried to make arrangements for passage across the Atlantic he found that the ships were so filled that there was not room for all of his students. He thought it best, therefore, to go on ahead himself to prepare facilities in St. Paul for the seminarians, while the rest waited till they could travel together. Pierz boarded a steamship on which he secured passage on April 4th.[54] While Buh and the rest of the group awaited departure of their ship, he said mass for the seminarians each morning in a church near their lodgings. The rest of the days were spent in sightseeing and study.[55]

On April 10th, they boarded the *Mercury*, an American sailing vessel. The novelty of the forty-day voyage to New York soon wore off. The second week out of port, the sea was rough because of the season of Atlantic storms. The small ship tossed so violently that even at night one had to hold fast to the bulkhead, so that he would not be thrown from bed. All had turns at motion sickness. The bad weather kept up intermittently throughout the rest of the voyage. What shouts and songs of rejoicing burst from the immigrants when the shores of America came into view!

Father Pierz reached St. Paul on April 25th. When the bishop learned of his great success in appealing for workers in the missions, he decided that, since there were not enough professors in St. Paul to teach the students, they should go directly to the seminary at Latrobe, Pennsylvania, to be prepared for the priesthood by the St. Vincent Benedictines. Arrangements were made to have Demetrius Marogna, the Benedictine Prior, meet the students when they landed in New York and accompany them to the seminary. Father Buh was to come on to St. Paul alone. Because of some unaccountable mistake, Father Demetrius, although he went to New York for that purpose, missed the group.[56]

When Buh and the seminarians disembarked in New York on Thursday, May 19, 1864, they took in America's great metropolitan city first. Then they all prepared for the trip to St. Paul, unaware of plans for change. Most of the students left by train for St. Paul the following Saturday, while Buh and four remaining seminarians waited till Monday to take care of the baggage. When they all arrived there, they presented themselves to Bishop Grace at his residence, the same three-story building where Pierz had met Cretin in 1852. This residence "served as cathedral, episcopal palace, rectory and school,"[57] for many years. Now it was to reopen as a regular seminary with Buh detained as professor for five of the seminarians chosen for St. Paul; the rest went to other diocesan seminaries, such as St. Francis at Milwaukee, Wisconsin, and St. Vincent in Latrobe, Pennsylvania.

After all his efforts for continuity of his work, Pierz returned to Crow Wing without assistance. Years were heavy upon him. The growing numbers of settlers flooding into the state and many of his beloved Indians sadly left without missionary help made his burden no easier. Like Buh who was anxious to engage in the work for which he really came to America, Pierz lived in high hope. Time would pass quickly and he knew help would be reality when his recruits would take over a large portion of his field of activity.

# II

# Land of 10,000 Lakes: Fertile Background

The great westward push of the late 1840's brought thousands of settlers to Minnesota farms and forest lands. Earlier French exploration and missionary activity had penetrated the region under the names of Grosseilliers, Radisson, duLhut or Duluth, Hennepin, LeSueur, Verendrye, and Aulneau. In their wake came commerce initiated by the fur trade which eventually overshadowed Spanish gold and other precious metals from Mexico and Latin America, among the royal circles of Europe. Lake Superior became the first real highway in the great trade of those days. There was a succession from the North West Fur Company with headquarters at Grand Portage, bitter rival of the Royal Hudson Bay Company of Canada with which it eventually merged only to be supplanted later by the John Jacob Astor American Fur Company working down to Fond du Lac and other points inland over the portages. On this route, America witnessed one of its greatest international experiences at the Superior Lakehead. Here, the Frenchman, the British royal representative, the Scot, the new-breed Yankee rubbed elbows with the Chippewa in trade agreements, understandings, and other activities.

Minnesota knew many governmental jurisdictions as it exchanged hands from the Sioux in the South to the Chippewa in the northern regions, the first under Michigan Territory which ended in 1836 with the formation of Wisconsin Territory. Iowa Territory included Minnesota west of the Mississippi in 1838, and into the Dakotas. With Wisconsin's admission to statehood in 1848, Minnesota received territorial recognition after a long political fight in 1849, under the champion activity of Henry H. Sibley who witnessed Minnesota's

growth in the south, since the establishment of Fort Snelling in 1820. American government treaties with the Sioux and Chippewa opened land between the St. Croix and Mississippi rivers to the settlement of St. Paul, Mendota (formerly St. Peter's), Marine and Stillwater.[1]

St. Paul was the southern gateway to the early American northwest. All the supplies, in north-south transit for the military garrisons at the two forts strategically located in Minnesota territory and for some of the inland trading posts, had to pass through it. Here traders rested and prepared enroute for their posts in the wilderness[2] or for their great trek via oxcart to Pembina, capital of the Red River country and its farms and grain harvests. Visitors on tour from the east or the south curiously oggled the edges of the growing west; guests from abroad came by boat. Adventurers looked for opportunity. Later would come the sounds of great lumbering activity and the rush for gold before the rise of the iron industry. Minnesota buzzed with activity as trade moved over land and hundreds of water routes. It was the center of world commerce over the Great Lakes and the Mississippi. These two great routes had a fabulous inland system of rivers, lakes and portages.

Soon after the establishment of the territory of Minnesota, the Church began to take on new form. The Seventh Provincial Council of Baltimore petitioned the Holy See to set up a diocese with its center in St. Paul. On July 19, 1850, the new ecclesiastical division was created with jurisdiction over 166,000 square miles, its geographical limits extending to Iowa on the south, Wisconsin on the east, Canada on the north, and the Missouri and White Earth rivers on the west. Pope Pius IX appointed Joseph Cretin, the French-born vicar general of the Dubuque Diocese, as the bishop of the new diocese.[3]

For almost twenty years after the first Fort Snelling (1820) had been built to guard the juncture of the Minnesota and Mississippi rivers, there was no resident priest in the region. By this time a settlement had grown up around the American Fur Company's headquarters at Mendota where in September of 1841, Father Lucien Galtier took up residence. Under his direction the people had built a little log structure. Those cramped quarters served both as a church and rectory. Acutely aware of his new environment, the sensitive young man constructed this chapel far enough away from Fort Snelling so that the expanding military reservation would not be likely to encroach upon it and eventually to confiscate it. He dedicated the tiny chapel to St. Paul. Later the name became attached to the city itself. His

*St. Paul Chapel built in 1841 and expanded by Fr. Ravoux in 1847.*

*Chapel of the Assumption, Pembina, N. Dakota.*

work also took in part of Wisconsin, which he felt was too distant to attend. By 1844 Galtier, finding pioneer Minnesota life too difficult, returned to the quiet of his native France.

> Reverend Augustine Ravoux was sent as missionary to the Sioux Indians in present Minnesota. At the time Father Lucien Galtier had charge of the permanent Catholic stations near Fort Snelling at St. Peter (Mendota) and St. Paul, the only permanent Catholic stations at that time in the present province of St. Paul save one other station at distant Pembina on the Red River. . . . Not counting his confrere in far-away Pembina, he was the one, sole priest to welcome Bishop Cretin, the first Bishop of St. Paul, on the Bishop's arrival . . . in 1851.[4]

While in Europe recruiting priests for his diocese soon after his consecration, Bishop Cretin was glad to accept the offer of Italian Count, Francois de Vivaldi who was living in exile in France, to administer to the Winnebago Indians in Minnesota. Earlier the Winnebagoes resided on the Turkey River in Iowa but had been resettled in the Minnesota territory, to contain their nomadic wanderings, by government order. Since 1846, as given in the Winnebago treaty, they were to act as a buffer tribe between the mutually hostile Chippewa to the north and the Sioux to the south. De Vivaldi's work at first was favorable to Bishop Cretin, but before long he had amassed debts beyond his means to pay. He incurred the displeasure of the government agents and he soon abandoned the mission.[5]

Just before this happened however, the missionary, Reverend Francis Xavier Pierz (Slovenian, Pirc or Pirec) landed by boat in St. Paul from Arbre Croche, Michigan. The boat landing was crowded, for the arrival of a boat or an oxcart was an event for people of those pioneer days. People were in a buoyant mood, for this was a "happening", in an otherwise dull or uneventful day. It was a great time to gather news of the outside world from which settlers in those days were cut off. It was like a market place — baggage piling up, goods flowing and people coming and going. But Pierz avoided the throngs of sightseers, newsgatherers and traders, for with joyful anticipation, he sighted the cross of the cathedral as the boat was coming to port. With a black bag in hand, he purposefully pushed through the crowd and made his way toward his destination. He was anxious to get his new assignment. Pierz was no novice in missionary work. He had already spent over sixteen successful years among the Ottawas and Hurons in Michigan Territory. He was already acquainted with the Chippewa at various points in Wisconsin and in Minnesota along

Lake Superior's northwestern shore at Fort William and Grand Portage, under Bishop Baraga's Vicariate Apostolic jurisdiction. He was far from young by now, well into his late sixties.

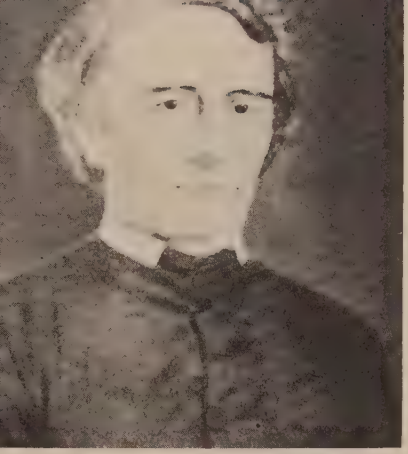
Pierz was received most heartily by Bishop Cretin. From their first meeting, he liked this little bishop who placed him in "complete charge of the Indian missions north of the Mississippi and to administer to any white people living in the territory." This area included not only central and northern Minnesota but the present state of North Dakota to the Missouri River.[6] The two men became great friends. They had years of priestly service among the Indians behind them. Both had a great love for the pioneer life. As the two discussed the topic of Crow Wing for Pierz's headquarters, Cretin told him that "the upper part of the diocese contains 36,000 Indians who have been quite neglected, but we must try to convert some of them."[7] Cretin, no doubt, told Pierz of the tremendous work of "little Indian", Albert Lacombe, a Montreal priest. He volunteered in 1849 for work in the Pembina area under the Dubuque diocese. He assisted Reverend George Antoine Belcourt who worked out of St. Boniface (old Fort Douglas) in Manitoba territory with the Oblates of Mary Immaculate.[8]

This sojourn of Father Lacombe at Pembina until the fall of 1851 links his name with the early history of the diocese of St. Paul. When Bishop Cretin took possession of the diocese in July, 1851, he found within its confines three priests — Father Ravoux, in his see-city, and Fathers Belcourt (O.M.I.) and Lacombe at Pembina.[9]

Had Pierz arrived a little sooner in the spring of 1852, the two great missionaries might have met, for Lacombe returning to St. Boniface to become an Oblate missionary in the Canadian west, passed through St. Paul a second time. Lights of dreams yet to be realized shone in his eyes and zeal for souls burned in his heart. His sights were set on pushing "the outposts of civilization still farther towards the setting sun,"[10] under Bishop Antonin-Alexandre Taché, newly created coadjutor to aging Bishop Joseph Norbert Provencher of St. Boniface, Manitoba.

In fact, as Pierz and Cretin talked over the situation of the Indians and of mission life especially in Minnesota, Lacombe was on his way with another missionary and Bishop Taché to Port Edmonton, some 2000 miles to the northwest of the Red River mission at Pembina, away from the Chippewa and among the Blackfeet and the Crees. But his problems would be much the same as he found in Minnesota.

Tribal wars continued. In fact, the relations between the Chippewas



*Reverend Lucien Galtier, St. Paul*

*Reverend Augustine Ravoux, St. Paul*

*Reverend Albert Lacombe, Pembina in the Red River Valley which was first under the province of Canada and later in Minnesota Territory (now part of the state of North Dakota).*

and the Sioux of Minnesota were so strained that the United States Government was obliged to establish a fortification on the west side of the Mississippi called Fort Gaines (later, Ripley).[11] The purpose of the fort was to maintain peace between them and to preserve law and order among the white inhabitants. This was the situation in that portion of the diocese of St. Paul where Father Pierz was to make his new home.

Crow Wing next to Sauk Rapids, was the most lively trading post for halfbreeds and Indians, as there had been up until now, few white settlers. The settlement was named after the Crow Wing River which at first was called *Raven's Wing* River or *Kah-kah-Gi-Wi-Giwan-Isepi* because the Indians believed "the river flowed into the Mississippi with a sweep which seemed like a bend in the wing of a raven." Later, when French traders arrived they changed the name to Crow Wing (*Aille-de-Corbeau*), as they were not familiar with the term raven.[12]

Crow Wing had been settled in 1847 by a small number of intelligent and accomplished traders, as Allan Morrison, Clement H. Beaulieu, Henry M. Rice, John Fairbanks, William Warren and others, who soon became territorial leaders. With the sale of the American Fur Company of La Pointe, the fur business was brought to Crow Wing by Allan Morrison. Before long the sound of the axe shattered the silence of the wilderness. Logging and lumbering became great industries. Hole-in-the-Day, the second, young Chippewa chief, from Gull Lake just above Crow Wing, sold the first trees to be sent down the Mississippi through the negotiations of the trader, Rice. In this region and in the area to the north of Minnesota lay a great territory inhabited by the Chippewa Indians.[13] For this reason, Crow Wing seemed to be a perfect location for the center of Pierz's activities.

In northern Minnesota, the work of several Protestant missionaries was well known. Reverend and Mrs. Fredrick Ayer, first Congregationalist missionaries were sent out by the Board of Foreign Missions to work with the Pokegama and Red Lake bands. Soon they were forced to leave this part of the territory on account of the Sioux attack at Lake Pokegama and on account of his poor health. They decided to build a mission near Belle Prairie, a village of French Canadians who settled a few miles northwest of Little Falls and about fourteen miles south of Crow Wing. Reverend Ayer bought the first portable sawmill from the trader, Henry M. Rice of St. Anthony (Minneapolis), and by borrowing or renting his oxen, constructed the first school building at Belle Prairie, about 1850.

The school program was well planned. Several teachers from the east were hired as instructors. About forty girls and boys of the settlers and the Indians attended, and the Ayer's son, Lyman, served as a capable assistant for their school, a "do it yourself" institution, taught by these forceful teachers. It afterwards became a flourishing white school.[14]

In the Spring of 1852, the Episcopal clergyman Reverend Lloyd Breck came to the little settlement of Crow Wing. Records of St. Columba's mission may be found in the letters and papers of Reverend J. Lloyd Breck. From them we learn that the mission was supported by voluntary contributions from Washington except for one year when it received money set aside by the Chippewa for tribal education. The first church, called "St. John's-in-the-Wilderness" was made of poles. It was used for a few years until a more permanent log building was completed and consecrated on August 1, 1853, by Right Reverend J. Kemper, D.D., Episcopal bishop, missionary of the Northwest.

Reverend Breck conducted what was really a manual training school. In his report to the Indian Agent in 1853, he writes that while the Gull Lake mission originated in the belief that there was "some remedy in religion and civilization for the paganism and barbarism of the red man, yet he is very sure that the education of the school room alone was not enough. He had divided his eight-hour training period so that the school of the field, the shop, and domestic life occupied young and old six hours per day; whereas learning of the letter occupied but two hours per day and was strictly confined to the study of the English language."[15] This school had also a hired group of teachers. Besides himself, the staff consisted of heads of domestic science, agriculture, carpentry, religious instruction and an interpreter, John Johnson (Enmegahbow).

Reverend Breck remained in charge of the mission from 1852 to 1856, when he resigned and in 1856 he established a mission at Leech Lake for the Pillager Chippewa. Reverend E. Steele Peake was placed in charge of St. Columba until he entered active service during the Civil War.[16]

Pierz could hardly wait to begin his mission. On his journey to Crow Wing from St. Paul, he traveled the fifty miles by stage coach to Sauk Rapids, where he was met by Clement H. Beaulieu with a horse and lumber wagon. Enroute, this trader regaled him with stories of the constant wars of the Sioux and Chippewa. He explained

the recent Chippewa success which was still being celebrated. He took him to see the scalp dances but the missionary's enthusiasm could not be daunted, nor could he be frightened by something he had seen many times among the Ottawas.[17]

Soon Beaulieu arranged a meeting of Father Pierz with Captain John B. S. Todd. As the first Commandant of Fort Ripley, Todd gave him permission "to occupy such portion of the Military Reserve in the neighborhood of Crow Wing as he may desire, for the purpose of building a church not to exceed twenty acres."[18] Pierz selected a piece of land which especially appealed to him, on a hill, overlooking the village and the Mississippi River. The river flowed peacefully on its course to the south. Virgin forest surrounded him. He loved the wilderness and its beauty. He stood at the beginning of another chapter in his life, eager to begin.

His age did not interfere with his ability to get things done. In a short time, he had obtained the assistance of the Indians in erecting a little log church with attached cabin which he named in honor of Saint Francis Xavier. From here Father Pierz carried on a phenomenal program of missionary activity in central Minnesota. He was a pioneer to the core — tireless and industrious, combined with a zeal for his work as a witness to Christ and His Gospel. Daily tasks occupied him throughout the winter.

Early in the spring Father de Vivaldi called on Pierz to bring peace to the Winnebago and Chippewa nations. Two of the latter had been killed by a number of drunken Winnebagoes. As soon as one of the Chippewa chiefs, Attawan, heard of the murders, he called on a party of braves to avenge the slayings of his men.

Pierz knew well the possible results of such a disaster among the Indians, and immediately hastened to Long Prairie, forty miles away. He arrived there on time to end the fray. The chief was grateful for the missionary's intervention and returned to his country with his men in peace.[19]

At the time of the erection of Fort Ripley, its location was very isolated. No roads ran to it and all supplies had to be brought up by river boat. By 1852, however, a passable military road on the east side of the Mississippi connected the post with St. Paul. A ferry plied between the fort and the road on the opposite bank.

For about a decade, Fort Ripley with its painted wooden buildings presented to the wilderness a picture of peacefulness and quiet. But

then pressed by the need of economy during the later 1850's, and believing that the Chippewa could be trusted by the white man, the government advertised the Ripley land for sale.[20]

Speaking of the progress he had made since his arrival in Minnesota, Pierz wrote to the Leopoldine Society, September 15, 1853:

> Last winter, I laid a firm foundation to the Indian mission in Crow Wing by giving daily instruction. In the spring, I visited all the whites, French, Irish and German, scattered along the east shore of the Mississippi, belonging to my jurisdiction. With the beginning of June, I went among the Indians and my first trip was to *Mehi-Sagaigang* (Mille Lac), two days' journey, southwest from Crow Wing. We made it almost all afoot, very little by boat, and found it the hardest trip in all my life.[21]

Besides negotiating the roughness of wilderness travel in which he carried all supplies for living, saying mass, and instruction, he had to contend with mosquitoes. Without gloves or mosquito netting which he forgot he was "almost chewed up alive." Distracted with trying to fan them away with a leafy branch, he fell several times over fallen trees, roots, or trailing vines unseen until too late. However, his hardships were rewarded, for at Mille Lacs the chief, Gegonebi, gave him a warm welcome. He not only converted to the Church but many of his braves followed. Pierz supervised them in the construction of a small church. However, on account of lack of funds, they had to leave the project unfinished.[22]

Later in the summer, Pierz visited the mission center for the Fond du Lac Chippewas, who were then situated at the western end of Lake Superior. The journey took his party nine days. Naganab was spokesman for the tribe. He and his wife were baptized Joseph and Mary by Baraga years before. Now many more of his people wished to join the Church.[23]

Pierz's experience with the Minnesota Indians merely demonstrated that there were common problems existing among the Chippewa as among the Ottawas in Michigan. On the day of payment of their government allotment, the halfbreed traders often swindled every cent from them for a gallon or two of cheap whiskey. Some of these traders even lived among them. Pierz cited incidents in which they exploited the Indians, substituting tobacco juice mixed with a gallon of water for two gallons of whiskey, and selling it at an exorbitant price.

Pierz also felt that the Indian medicine man was detrimental to

the Indians. He learned that they held a great influence over Chippewa, even more than among the Ottawas.[24]

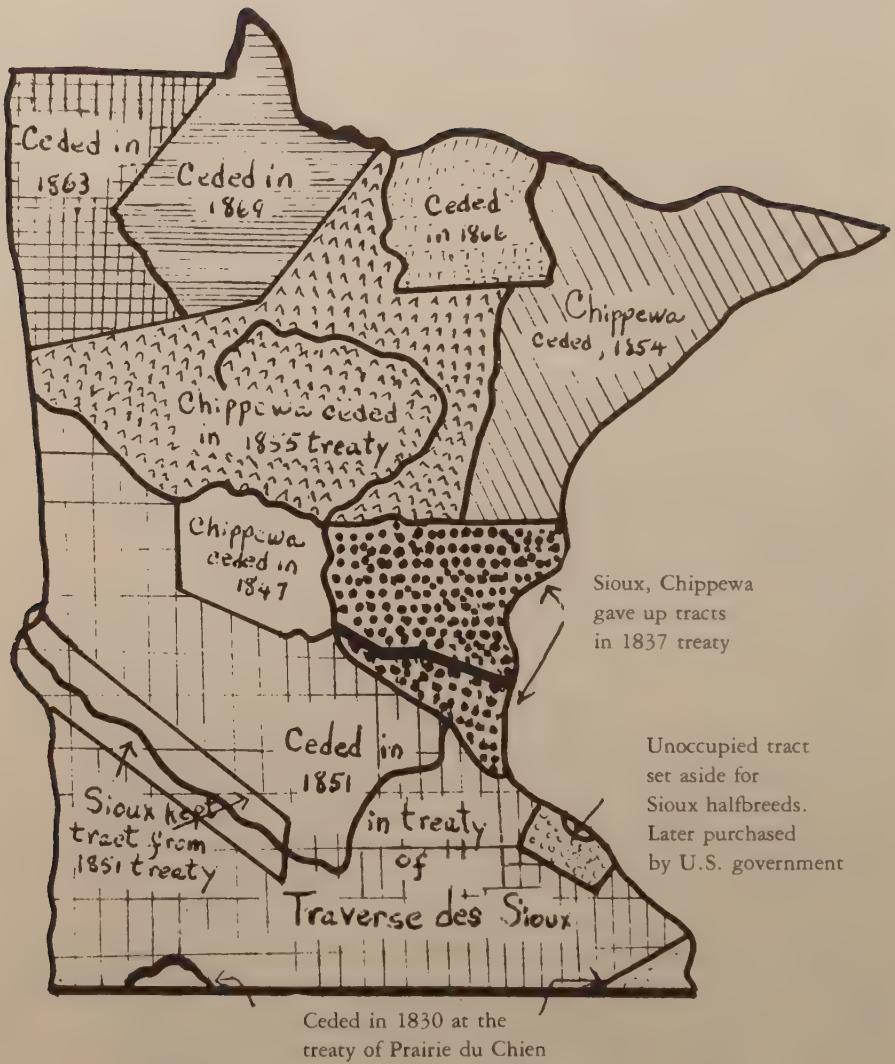
But even if these problems were eliminated among the Chippewa, the problem of poverty seemed ever-present. The missions were poor. The trips which the missionary had to make were expensive. Guides and interpreters had to be paid as well as fed. When a mission was formed, a church and school needed to be erected. Pierz had no assistants; he had to hire helpers. He had no money except small amounts he received from the bishop or the missionary societies of Europe.

Bishop Cretin had told him to give spiritual care to white settlers also who arrived in the territory. So as early as August 21, 1852, he paid a visit to the Catholics living in Sauk Rapids. Although he visited them several times, they did not erect a church until the summer of 1854.[25]

Pierz learned that there were a few French Catholic families living on small farms in Belle Prairie about fifteen miles from Crow Wing. Here in the fall of 1853, he said his first mass at the home of Anton Bisson, a generous Catholic trader from Canada. He laid the foundations for the present Holy Family parish, which claims the distinction of being the first parish in the territory. In time it came under the diocese of St. Cloud.[26] Pierz was the pastor at Belle Prairie until 1865 but could not take the time to visit it as he wished.

For the Indians, Pierz saw the handwriting on the wall. Before long they began to be relegated to reservations along the large lakes and streams of Minnesota. Between 1854 and 1855, the Lake Superior Chippewa ceded their lands for reservations at Grand Portage, Fond du Lac, Cass Lake, Leech Lake, Pokegama, Sandy Lake, Mille Lacs, Winnibigoshish, Rabbit Lake, Gull Lake, and Red Lake.[27] The government desired to develop the resources of this territory so with the Indians on reservations, the land was open for white settlement which was encouraged. The churches took advantage to draw in various groups in which they had an interest. This is the way Bishop Mathias Loras had built up his diocese in Dubuque. Father Cretin saw some unfavorable results when he was vicar general there. People flocked in but they found no churches or priests. He wanted to assure people coming into Minnesota Territory, of some spiritual security as well. For this reason, he provided lists of churches in Minnesota Territory and suggested where settlers could come.[28]

Pierz did his best to urge honest white people to settle in Minnesota.


Ceded in 1863
Ceded in 1849
Ceded in 1826
Chippewa ceded, 1854
Chippewa ceded in 1855 treaty
Chippewa ceded in 1847
Sioux, Chippewa gave up tracts in 1837 treaty
Ceded in 1851 in treaty of Traverse des Sioux
Unoccupied tract set aside for Sioux halfbreeds. Later purchased by U.S. government
Sioux kept tract from 1851 treaty
Ceded in 1830 at the treaty of Prairie du Chien

*MINNESOTA INDIAN LAND CESSIONS, between 1837–1870.*

He naturally preferred Catholics — good, hard-working Catholics. He was a realist and from the way things were going, he knew that before long, *all* the lands of the Chippewa would be vacated by order of the government and opened to white development.

His first attempts at assisting in colonization were through letters to his own countrymen in Carniola. He knew they could better themselves. However, he was disappointed in their lack of response. He then turned to German Catholics, realizing that he would have to use other methods (beyond correspondence) if he wished to see Catholics colonize Minnesota. He, therefore, inserted advertisements in leading German newspapers in this country, especially in the St. Louis and Cincinnati *Volksfreund* and *Wahrheitsfreund*, praising the fertile land available in Stearns county. He pictured this country as better "than anywhere in the world . . . better suited to agriculture and gardening."[29] Soon the German settlers came in rather large numbers so that it seemed the German Rhineland, Westphalia and Bavaria transferred to Stearns county and other centers in central and northern Minnesota. This was a "new Germany." They were a religious people, hard workers and industrious farmers, with a sense of organization and economy that made pioneer living profitable.[30]

In his communications, Pierz — simultaneously an idealist and a realist — emphasized his desire "that the choicest pieces of land in this delightful territory would become the property of thrifty Catholics who would make an earthly paradise of this Minnesota which Heaven has so richly blessed. . . . To prove yourselves good Catholics do not bring with you any free-thinkers, red republicans, atheists or agitators."[31] He had enough of tribal feuds, drunken brawls, prejudice of some of the Protestant church groups, and the treachery of men who were to carry out some of the government programs or to give out allotments annually which often turned into abusive events that brought nothing but sickness and death to poor whites and Indians alike.[32]

> Although the political and religious condition of the Chippeways is deplorable, they might soon be in an advanced state of civilization, if the necessary means were at command, and a systematical instruction were given them, and that instruction were adapted to their capacity and wants. I have discovered more brilliant talents among the Chippeways than among the Ottawas.[33]

He wanted no more of those factors that demoralized his Indians and reduced their population. He even outlined suggestions for a govern-

ment program that might improve their lot.[34] For all these reasons he wanted the new colonies in this free, open country to be peace-loving. He firmly believed the colonization program would not only further the cause of christianity in Minnesota (America), but he still had high hopes for a developing culture in this wilderness! Practicing farmers and tradesmen would act as a leaven by example. These cultivated centers might influence frontiersmen, traders, trappers, lumbermen and Indians alike.

Catholic settlement of St. Cloud began in 1854. It became a center for many of the Catholic Germans and grew rapidly. By the 1860 census the population was 1651.[35] Farming seemed quite common but many also worked at a trade.

Pierz visited this area on October 21, 1854. How impressed the early settlers must have been when they first saw the venerable sixty-nine-year-old missionary who came to minister to them! He offered mass wherever he could, usually in a home large enough to accommodate the number. However by now, he realized that he could no longer cope with the problem of spiritual care for both Indians and settlers. He preferred to remain with the Indians and to give the parishes to whomever the bishop could send him.[36]

He had suggested to Cretin to invite a religious order of priests into the diocese. The bishop appealed to the Ludwig Mission Society in Munich for a German-speaking group to serve this particular need. The chapter of this religious congregation referred him to their American foundation at St. Vincent's Abbey at Latrobe, Pennsylvania. Abbot Boniface Wimmer, anxious to spread Benedictine life in America, and fully understanding the bishop's problems on the west frontier, in Minnesota, sent five monks: the prior of St. Vincent's, Demetrius de Marogna; two clerics soon to be ordained, Cornelius Wittman and Bruno Riess, and two lay brothers, Benno Muckenthaler and Patrick Greil. They arrived on May 2, 1856, two years before Minnesota became a state. These became the nucleus of the foundation of Benedictine life in midwest United States, at what would become St. John's Abbey, Collegeville, thus strengthening and assuring Pierz's work in Minnesota.[37]

With the arrival of Benedictine monks among whom were a few priests, Pierz rejoiced in the new members who joined him in his apostolate. He gladly withdrew to Crow Wing for he now could devote himself more completely to the enormous task of Indian work. This included reading, writing, history, and singing; conversions and religi-

ous instruction, and other spiritual ministrations. It meant more acculturation to the land and its white settlers. It meant efforts in social work to improve the Indian's lot in the trying times of his forced association with the other ethnic cultures that surrounded him, all with its attendant problems. Agriculturist at heart, Pierz wanted the Indians to have cows, oxen, plows, and hoes, but he could not buy them due to lack of funds. He visited the Indians as the time permitted him.

The efforts of the Benedictines were crowned with remarkable success. The rudimentary missions that they had taken over from Pierz became under their administration strong and flourishing parishes. To the original six — St. Cloud, St. Augusta, Sauk Rapids, St. Joseph, Jacob's Prairie and Richmond — they added new ones as the need arose. The Benedictines, together with Pierz, laid the foundations of the Diocese of St. Cloud.

Then followed the outbreak of the Civil War. The government's call for volunteers to serve in the Union Army made it necessary for Bishop Grace to reverse earlier promises to give Pierz two helpers, Father John Ireland, who volunteered as chaplain to the armed forces, and Father Theodore Venn, to replace others gone into the service.

Father Pierz was obliged to put aside all thought of expansion of his work among the Indians.[38] Pierz loved his Chippewa and was accepted by them.

> Having acted as peacemaker between the Winnebagoes and Chippewa in the troubles at Long Prairie in 1853, it would be unheard of for the great missionary not to do what he could in the tensions of 1862. He was in St. Paul at the time the news of the Chippewa unrest around his mission at Gull Lake and Crow Wing were reported. He hastened at once to speak to his friend, Hole-in-the-Day, to avoid trouble if at all possible. . . . Pierz sought the chief in his hideout and convinced him of a peaceful settlement of grievances. . . . Hole-in-the-Day gave Father Pierz his hand as he said, 'We will make peace.'"[39]

In the next decade with Crow Wing's trade from the Agency of Gull Lake, the town's prospects seemed good. It looked better as the settlement was given a U.S. Post Office. That same year a government road was built to the Agency on Leech Lake thus bringing new opportunities for Crow Wing. Before long, it was on a stage line which ran to St. Paul.

Around the same time, the government made land available under the Homestead Law. While trading and lumbering were the main

industries in the Crow Wing economy a considerable tourist trade developed at the center. Transportation was opening up the trackless wilderness to settlers. One of the main advertisements was that of Clement H. Beaulieu who had become the principal supplier of all Chippewa Indian villagers along the Mississippi.[40] Beaulieu's Townsite Platts of 80 acres became very popular, but many other townsites were also established even one by Hole-in-the-Day, a smart, forward-looking Indian chief. Crow Wing was the center for much of the early traffic in furs. It was on the line of the great oxcart trails to the Red River Country and more recently, the center of the lumberman's trade.

Life at Crow Wing during the war became dreary and uneventful except for the usual drunken brawls encouraged by the traders. Regular men were in short supply due to the demands and casualties of the Civil War. The Indians were unfriendly and sullen. They knew they were to be moved eventually to White Earth Reservation. Hole-in-the-Day wrote to President Lincoln in 1863: "My people are unhappy and dissatisfied. The cause of this trouble and discontent is the White Earth Treaty negotiated by some of the chiefs and headmen through Mr. Rice in Washington, D.C. The treaty gives us little but swamps, and there is not sufficient (food). It is a bad treaty for my people. . . .[41]

Simultaneously Father Pierz's innumerable pleas for helpers was like the call of one crying in the wilderness. With the advancement of years, as the immigrants increased in numbers, the shortage of priests to care for the settlers was recognized as a great problem throughout the diocese, so that Bishop Grace could hardly spare any of his priests. Pierz describes the situation:

> But whence will he get them since he lives in such poverty that he can scarcely defray the expenditures of his house, he can still less maintain a seminary. He could hardly spare any of the twenty priests at the one hundred and eleven missionary stations. With the Bishop's kind blessing I returned to my beloved Chippewas where more work awaited me than my old age allowed me to perform. May kind Providence send good priests together with some temporal means into this poor diocese of St. Paul! Oh how much good would be accomplished for the honor of God and the salvation of mankind.[42]

He thought he could effect more in person. Accordingly without notice to his friends, he appeared in his native Carniola in January, 1864. In his expectations he was not disappointed. Reverend Joseph Buh was the first whom he gained for the American missions. Fifteen

young prospects soon joined them: John Zuzek, Ignatius Tomazin, and James Trobec from the diocese of Laibach (Ljubljana); Aloysius Plut, John Tomazevic, James Erlah, John Kovacic, John Pirnat, John Velikanje, Blais Dermastija, Frederic X. Katzer (future archbishop of Milwaukee), Francis Spath, Frederick Stern, Alexander Berghold, and Francis Pavletic.[43]

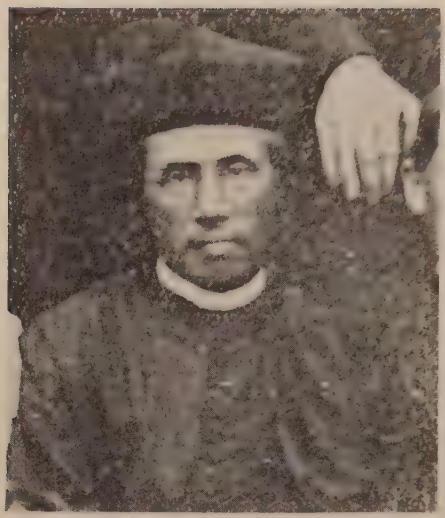
When the young men arrived at St. Paul, Buh was retained as professor and spiritual director for the five students at the infant seminary, temporarily. Alexander Berghold, Ignatius Tomazin, John Zuzek and John Tomazevic moved into the Cathedral rectory, a three-story brick building, on what is now Wabasha and Sixth Street, erected by Bishop Cretin in 1851 soon after his arrival in St. Paul. There they joined Bishop Grace, Father John Ireland, Father Ravoux, the sickly vicar general and missionary for the Sioux and another seminarian, Thomas O'Gorman.

Father Anthony Gaes, (a German priest from Munich, 1862), took his place during the months of Pierz's absence from Crow Wing.

During the summer in St. Paul, Buh wrote to a priest in Carniola:

> You will expect me to give a description of the Indians, but you will be surprised when I tell you that until now I have not yet seen a real savage except on a photograph. . . There must be plenty of work in the missions. This is evident from the fact that the non-Catholics have built sixteen churches here in St. Paul while there are only two Catholic churches (and a chapel in the convent of the Sisters of St. Joseph). The English and French speaking people have Divine Services in the Cathedral of St. Paul, and the Germans in the church of the Assumption.
>
> You might want to know how I am doing in this New World. I must say that I am satisfied with my position and that I am well off. Although the Reverend Bishop likes me and takes care of my needs, yet I wish, if it is the will of God, to leave St. Paul for the missions as soon as possible and earn, with the help of God, some crumbs for my eternity.
>
> I believe that those entrusted to my care by the Bishop will learn enough by this Fall to be ordained and if God grants it, I will take up my missionary work.[44]

This was the mission field which Father Buh had hoped to enter immediately upon his arrival in St. Paul. Pierz was also looking ahead for the arrival of Buh and a companion to assist him at his headquarters in Crow Wing. Pierz was then seventy-nine years of age and had under his jurisdiction the territory north of St. Cloud and Sauk Rapids to the Canadian border, and over into Dakota.[45]



*Young Father Buh in his thirties when he first came to America.*

*First cathedral, episcopal residence, and infant seminary to which Fr. Buh came in 1864. Here he served as seminary professor from May until November of that year, under Thomas L. Grace, second bishop of the St. Paul see which encompassed all of the Minnesota Territory.*

Buh was never idle a minute. Besides teaching the young theologians and seminarians he visited the German-speaking peoples of the neighborhood. He found many more than he expected. His spare moments were spent in studying English and in his hobby, painting. He had brought with him from Carniola a small trunk containing his brushes and paints. While busy at his art, he really relaxed. He was not only a painter, he was somewhat of a musician. Exercising his musical talent, he played the harmonium and the organ at various times when such was available.[46]

The months sped by and soon the date was set for the ordinations of the young seminarians. They received their diaconate September 25, 1864 but on account of his youth, Ignatius Tomazin had to wait.

A few days later Father Pierz paid them a visit at St. Paul, and in the course of his visit, he asked the young men how many of them still wished to come to Crow Wing to assist him in the Indian missions. Buh, Zuzek, and Tomazin reassured him of their willingness to work with him in that field. Father Pierz returned to his mission with the joy that two priests would soon share the heavy burdens of missionary work with him.[47]

Messrs. John Zuzek, John Tomazevic and Alexander Berghold were ordained priests on November 1, feast of All Saints, by Bishop Grace. The following day Zuzek said his First Mass at which Buh was the deacon.[48] Father Tomazevic said his First Mass on November 6th. Father Buh acted as assistant priest.[49] Fathers Berghold and Tomazevic were soon given parishes among the German-speaking people in the diocese and Buh and Zuzek made preparations to leave for Crow Wing. Buh had written a happy note to Pierz telling him they would leave St. Paul on November 9th and join him in Crow Wing the day after. How happy they were! When the day for their departure arrived, the two priests boarded the old iron horse in St. Paul for Elk River, where they transferred to a stage coach bound for St. Cloud, a village of about 2000 people. It was interesting to watch the scenery as it changed from the placid landscape of a rivertown to a more hilly terrain — well-covered with hardwoods. Here and there they came upon grassy meadows, prairie good for tillage. Gradually the meadowlands gave way to wooded prairies heavy with hazel nuts and other late fruits nipped by autumn frost. As they moved into the pineries to the north, they viewed immense stands of white and red pine. Over streams or along rivers as they approached the lake country, many swamps plentiful with browning lacy tamarack dotted the long

stretch to St. Cloud on the same Mississippi they left in the morning. The jolting coach made for less romantic thoughts than the scenery.

Overnight, in the "improvised hotels" of the border, was not a sought-for comfort. The "fare was rough" and plain like the lodging, which was not too "tolerant of sleep." Breakfast consisted of "pork innocent of the slightest lean with bread which no stomach could contemplate without a shudder." There was some choice, however, in "potatoes and bad coffee."[50] But there was not too much time to think about menus, for the morning stage for Crow Wing was ready and awaiting its passengers, two of them buoyantly looking forward to their meeting with Pierz. They had much to talk and dream about today as they moved deeper into the central Minnesota forest country, broken by meadows and glimpses of the Great River meandering toward the south past them. Farms and houses were fewer than in the St. Paul-Mendota country they left just the day before. Villages were smaller. They passed Sauk Rapids, saw the future Rice settlement in the distance, Platte River, Little Falls, Belle Prairie and the impressive fortifications of Fort Ripley, all in panorama. But they made no stop except when they reached the Swan River trading post. Most passengers got off here. The two young missionaries went on a local stage to Crow Wing,[51] getting off at the Beaulieu trading post. It was early evening, after supper, and there were many villagers sitting around and chatting leisurely and enjoying the life at the trading post — discussing the affairs of the day, successes of fishing, hunting, trading or work. Two priests here? Who were they? Strangers in these parts, but everyone seemed friendly.

As Buh and Zuzek picked up their baggage, they turned toward the little church with Pierz, standing solitary on the hill, hailing and beckoning to them. How happy he was to see them they will never know. He gave them the typical Slovene welcome. It was like a homecoming for him to really have some companionship — for these two were not just priests but his long awaited countrymen, and unless one knows the meaning of the German *heimweh* from experience, Pierz's joy cannot be known even to the reader. Pierz invited them, "Come see my palace," as he led them into the little log church, then to his living quarters. Here he had a dinner for them already in the pan — fish, potatoes and maize! This was not their usual fare, but common to the territory to which they came.

What a palace, indeed! In one corner of the log cabin, a lean-to on the church, a low bed of boards rested. In the center of the room

was a pot-bellied stove which served for cooking and for heating purposes. On the walls hung a crucifix, rosaries, pictures of the saints, tools, kitchen utensils, a double-barrelled gun, hooks and nets for fishing — making the whole picture more like a museum than office, living room and bedroom all in one. "All I have I give you," he said as his hand designated the compass of his quarters — the overnight motel they would share with him. But he had already built two additions to accommodate them better.

The next day the assistants completed these small lean-to's, ten feet by fourteen feet, for themselves, matching the other and making for some symmetry on that side of the church; Pierz's had an additional shed on it where he kept a few animals for his convenience. (The need for a variety in one's diet and the lack of refrigerators made this practice on the frontier almost a necessity.) Home-made furniture constituted their only furnishings. The table for the family meal served as desk; boxes were their only chairs until something better could be built.

Although the Indians had chinked the logs of their cabin with moss and mud, yet the frost and cold of November nights came through very readily. What would the winter bring? Father Zuzek recalled later that often a pan of water set on the red-hot stove in the evening, was a cake of solid ice in the morning.[52]

The walls of the small church, though built of logs, were not too strong. By now, the structure was falling apart. The young men propped it up on the two long sides to prevent it from toppling over. Soon a new church would have to be built, but for now, this was the best thing to be done.

When the two priests were settled in their quarters, they started to learn the Chippewa language, using a grammar written by Bishop Baraga. During the day, they helped Pierz teach the children of the vicinity. They got to know the neighbors and familiarized themselves with some of the regular or periodic transients that came back and forth on the stage, ferry or oxcart trail.

In the evenings, they gathered in Pierz's room to listen to him weave stories of his interesting experiences with the Chippewa, their customs and culture traits. They were exceedingly interested as he told them all they might need to know to be successful missionaries. In the winter evenings, they sat around the fire as the cold winter blizzard howled outside. Sometimes visitors dropped in — wandering settlers who straggled in after a group, a traveling agent or missioner.

Indians were ever-present guests for they held Pierz in high esteem. Their silence and continued presence was a sign of their friendship with a man, a symbol of their love and trust.[53]

Their meals consisted of foods available on the mission, such as wild rice, potatoes and other vegetables from Pierz's garden, bread and tea. If the provisions ran short, or if they wished a change of fare, the priests took the gun or fishing equipment from the hook on the wall and went into the woods for game or fish from the river. What a novitiate for the missions of northern Minnesota! There was a lot more yet to learn, however.

In Crow Wing itself, the government had turned over its manual-training school for the Indians to the Presbyterians. However, Pierz was not discouraged by the preferential denominational efforts he recognized. He had received many invitations for Catholic missionaries to help the Indians even where Protestant missionaries were already working, such as at Red Lake, Leech Lake, and Sandy Lake. But being alone in the field, and lacking the necessary funds, he could not do a lot of things he deemed essential for his missions.

Experience with agents among the Ottawas in Michigan Territory demonstrated to Pierz the prejudices and personal pettiness that eventually confirmed the United States' policy of separation of church and state. Believing as he did, in opposition to other christian mission groups and ministers, that the elements of education (reading, writing, ciphering), were the antecedents of any learning of the basic tenets of any belief or to the teaching of the great truths of christianity, he could not see why he could not receive government aid for Catholic-sponsored schools among the Indians. The Protestant missions annually received grants.[54]

Hindsight on all of these experiences, to which he so often refers in letters to his friends and in his annual reports to various authorities and organizations, makes it quite obvious that Pierz was, among many other things to Indians of Michigan and Minnesota, a champion of justice. He was a born educator. If living today, he no doubt would be in the vanguard of Citizens for Educational Freedom (CEF), among others. He would be urging citizens to lobby or to write to state and federal congressmen, so all-pervasive his influence. He was an agriculturist (horticulturist) of the highest order having published books on gardening before he ever came to America. He was awarded a medal for his work in the field while in America, and for articles he continued to contribute. He worked equally industriously to educate the Indians for an agricultural living.

The new mission priests soon learned to understand the Crow Wing Indians and some methods of teaching in the little classroom church on the hill. They learned also about Minnesota climate and about the poverty surrounding them. Although Protestant missions received incomes from the Government in which evidently Pierz was not included, as the head of the Northern Minnesota Catholic Missions, and the Church itself could give them very little, yet mission work would necessarily have to be accomplished in spite of poverty.

Early in January of 1865, Frank Roy, a Canadian halfbreed, who traded with the Indians of northern Minnesota and was married to a Chippewa woman, passed through Crow Wing. Learning that there were two priests preparing for the missions, living with Father Pierz, he visited them and suggested that one of them accompany him to his home on Lake Winnibigoshish. He promised to provide for the priest's lodging and meals at his home while the missionary taught his children English and religion and himself learned the Chippewa language.[55] Since the work at Crow Wing was not sufficient to keep three priests occupied, Buh, who still thirsted for a real taste of Indian mission work, volunteered to return with Roy.[56]

On January 13th, the group, consisting of Father Buh, Frank Roy, his daughter, and a teamster set out on the 120-mile trip by horse and sleigh for Lake Winnibigoshish. They drove all that day. On the first night they camped in 18 degree below zero weather in the snowy wayside, with hay strewn around a blazing fire of tamarack. As a very special favor, the trader placed a box for the missionary to lean against. The second night under the wintry sky it hit 21 degrees below. It took four days to make the journey through the wilderness. The last two nights, they found shelter in the few homes of settlers along the way.[57]

When they arrived at the small Indian village on Lake Winnibigoshish,[58] Father Buh settled down at Roy's home where the trader provided for his means until spring. He in turn began giving the children religious instruction and reading lessons in both English and Chippewa. He prepared them for their first communion. In the meantime, he made rapid progress in the Indian tongue. As this was the only language spoken, Buh's learning it antedated our modern oral-aural method by more than 100 years. He was probably like many a beginning teacher, only a jump or two ahead of his class in Chippewa.

While he was at Crow Wing, Buh had made for himself an abridgement of Baraga's Indian dictionary and grammar which helped him immensely in his studies for his lessons during these first months.

When he arrived, Buh tells in a letter how he first met the Indians:

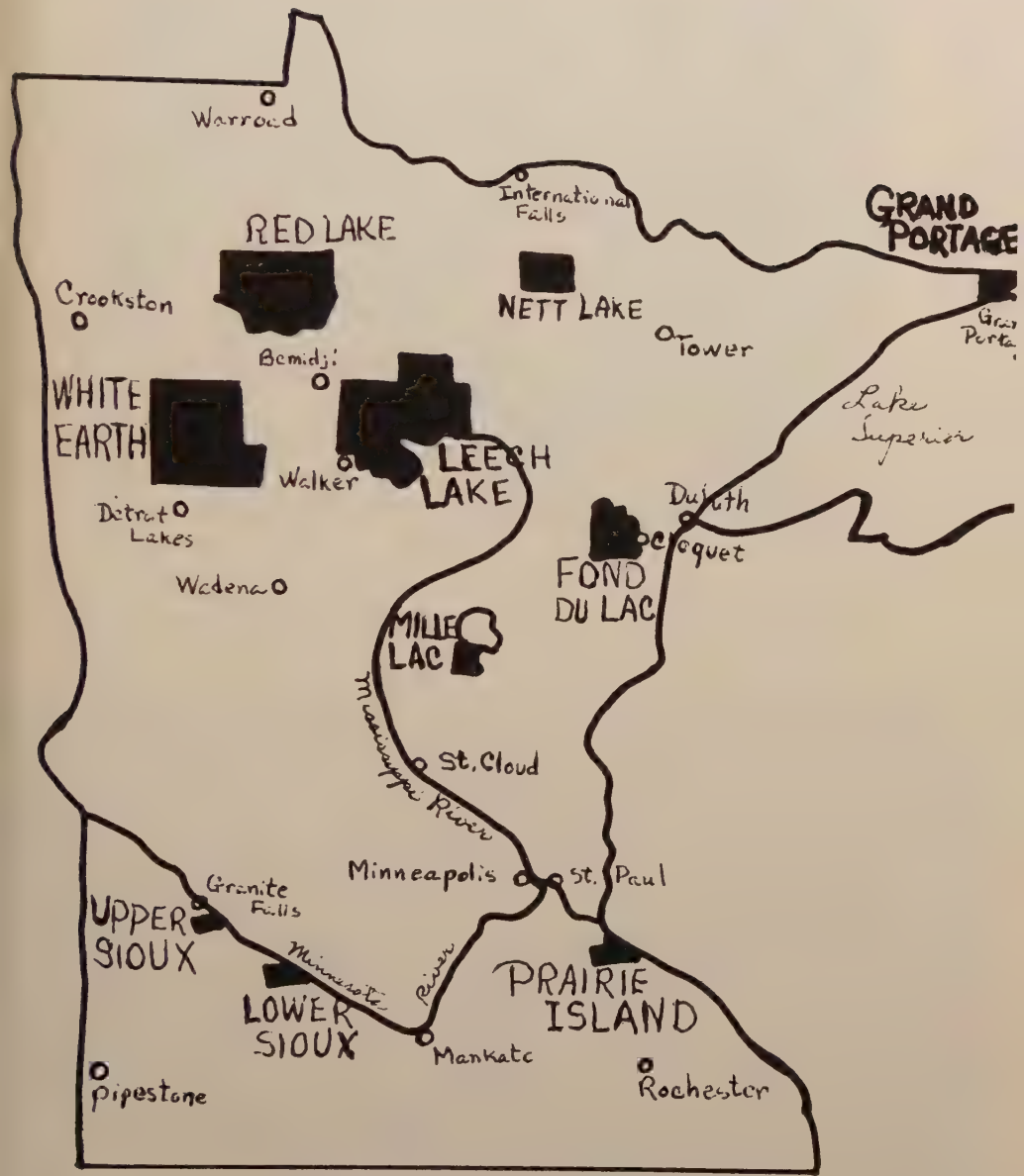
> I would have liked to have given them the reason for my trip immediately upon my arrival, but they were too occupied with their Indian dances and games, so I had to wait until evening. When the Chief Kabe-Mabe sent a messenger around to summon all the men to a meeting in his lodge which was the largest of all, soon they appeared, one after another, and sat on the floor in a row without saying a word. Three chieftains sat on the floor near me. When I was told that they were all gathered, I stood up so that all would be able to hear, and read a talk I had prepared for them in which I treated the origin of man, sin as the cause of evil, redemption through Jesus Christ, and the need of belief in Him. I told them that it would be my greatest joy to instruct them in the Faith, and especially their children, and besides to teach them reading and writing and other things for their welfare in both time and eternity. When I asked for their consent, I could not get a definite answer, so I left it to the Providence of God and His mercy, well aware of the admonition of my Bishop, that their conversions could not be forced.[59]

At first, Buh had to speak to them through an interpreter. The authors wonder, as no doubt the reader will too, how so many profound thoughts could be given through an interpreter as unschooled in matters of christian belief as the hearers of such a discourse! What causes even greater wonder is how all this could be handled in apparently one session with them.

After reading Baraga's sermons and his great encyclical letter to the Ottawas of his Michigan diocese, one realizes what simplicity of message must be given, how the truth or tenet to be taught needs to be adapted to the language of the hearers. The mode of expression or style must be selected such that it will best be understood by such an assembly of earnest good-willed men, mostly chiefs and elders who are leaders of their people. Most had already mastered the tradition and learning of their tribe, but it was largely the wisdom of tribal culture and knowledge of nature's ways that comes with experience as well. Abstract religious concepts are something else!

In later meetings, we learn that Buh tried to explain *gradually* the essential truths of religion to them himself. By Easter, he was able to administer the Church's Sacraments in their own language, and on Ascension Thursday, he preached his first sermon in Chippewa.

To hold the attention of the Indians, Buh had his own method besides the ones he learned from Pierz. He had brought with him a stereoscope and a number of pictures. Many of the Indians came




*INDIAN LANDS left today in Minnesota.*

to listen to him out of curiosity, but a few came regularly. Of these he succeeded in preparing one adult for baptism and several halfbreed children.

When spring came the Indians left him without saying a word. Buh did not yet understand that the Indian clocked his life by nature's seasons. With the first March thaw all Indian thoughts turned to "the first and one of the most enjoyable" community events of the year, the sugar camp. Each group of families and friends had its own "section of the maple forest, called the sugar-bush."[60] Sugar making was one of the Indians' vital industries like that of hunting for game, making pemmican, harvesting wild rice, berrying, tanning hides and making clothing, weaving mats and making canoes. The young braves and their leaders went on the spring fur hunt, but the majority of the older men, the women and children were left to work at sugar.[61]

Small birchen utensils, stored from year to year in a small bark lodge or "sugar house", were used to collect "the sweet drops as they trickled from the tree," gashed by a hatchet and spouted with a wooden chip. Iron kettles were used on the boiling rack; fires burned under the kettles on a twenty-four hour schedule once the sap started to run. After the first period of rapid evaporation, the sap was strained and then heated slowly until it became a heavy syrup. Then it was poured into a boat-like trough (cut out of a huge log), and "grained" with a paddle or by hand until granulation occurred. "Hard sugar" was merely poured as the heavy syrup into desired molds: cones, cake dishes of various forms of birchen, hollow canes or reeds, and even the bills of ducks or geese (upper mandibles).

"Maple sugar was used in seasoning fruits, vegetables, cereals, and fish, being more freely used then the white race uses salt. It was also eaten as a confection, and dissolved in cold water as a summer drink. It was frequently used with medicine to make it palatable, especially for children."[62] Children who did most of the stirring and "testing" got their fill of the sweet delight in the first day or two of the venture. Most of it was then stored away in birchen baskets for the year's supply. Feasts or celebrations meant confectionary treats, when the little molds of "hard sugar", the Indian "lollipops", were passed around, especially to the children who looked forward to these special days in the year.

Finally Buh set out on a mission trip to Passasatchaban (Bow String) Lake, where he was told a great number of them had moved for these sugar-making events. Here they gathered about him to listen

*The sap is boiled to crystallize the sugar.*

*Chippewa maple sugar camp.*

just as before. This convinced Buh that a livelihood came first especially when it depended on nature's cycles. He also realized that they were not unwilling to receive instructions. Furthermore, since he was nearer the lake, he could serve them more readily. Hence, he made arrangements to move from Frank Roy's home to that of another halfbreed by the name of Paul Belanger, who lived nearer the shore of Lake Winnibigoshish, the Indian fishing center. He began his instruction here in a little school, the Belanger home.[63] Almost every day his school-room was filled with Indian children. Although the perseverance of the young pupils was not always as commendable as their original enthusiasm, there were always some children to be taught. Adult Indians also came in groups at times to hear Buh talk, to see his pictures and to hear him read from books by Bishop Baraga. These instructions kept Buh busy from early morning until late at night. His lessons and readings were in the Chippewa tongue; sometimes, in English. Although the adults seemed to be interested in his talks, they did not ask for baptism. This puzzled Buh, who still had much to learn about the Indians, their life, their ways, their disposition toward matters of a spiritual nature foreign to their own.

In many ways, 1865 was to be a memorable year. Buh, anxious to establish himself in the work among the Indians, stayed for five months in the Lake Winnibigoshish area, from January to June of that first year. Despite the difficulties he suffered that winter, he would have stayed even longer, had not the summons of his bishop for a priests' retreat toward the end of June brought his work to a short, but intensive conclusion. Then he started his trek down to Crow Wing, via the Mississippi by river boat, stopping off at Leech Lake to meet Father Pierz and Deacon Tomazin.

Father Zuzek had been sent to the white settlements around Wabasha in the spring, and Mr. Tomazin came to Crow Wing for his initiation into mission life. He accompanied Pierz on his journey out of Crow Wing to Leech Lake. Earlier, the chief there had begged Pierz to revisit his people, so he went as he had promised, after the severity of winter passed.[64] Here Buh joined them. After they had held a mission there, and baptized a few converts among the Indians, they met with "twenty influential chiefs." They talked of plans for future Indian education and development. Then they headed south for their retreat. Together, the three went from Crow Wing to St. Paul by mail stage.[65]

Thirty priests from all corners of the frontier diocese (even from the present Dakotas) met at the Cathedral for the retreat. When Bishop

Grace saw the old figure of Father Pierz entering the Cathedral among the priests, he remembered that the aged missionary had let the fiftieth anniversary of his priesthood, March 13, 1863, slip away without any celebration. Although two years had passed since that date, the bishop felt this was the time Pierz should celebrate his Golden Jubilee to encourage the young priests.

So at the close of the retreat, a Solemn High Mass was sung in the Cathedral of St Paul for the aged missionary. Pierz, the jubilarian, offered the mass and Bishop Grace delivered the sermon. Later in the day a banquet was given in Pierz's honor. At this affair, Pierz's confreres congratulated him and he, in turn, addressed his confreres in Latin since his English had remained extremely limited.[66] Years later Bishop Shanley, who was but a lad of 13 at the time of the Jubilee, recalled his vivid memory of it when he wrote:

> Poor, humble, learned (bad Latin and bad French to the contrary notwithstanding) Father Pierz! Learned in so many tongues, no wonder if now and then you got them mixed! . . . From your home in heaven, where I believe you to be, look down upon your chosen children, the Chippewas. Intercede for them, and now and again, pray for the stockheaded — and now bald-headed — uncouth boy, who in the early sixties admired your very short cassock and your most remarkable yellow wig while serving, before daybreak, your most edifying offering of the Holy Sacrifice in the Cathedral of St. Paul.[67]

After the jubilee celebration, the reunions of fellow missionaries concluded. Bishop Grace made a number of assignments to the southern portion of his jurisdiction. To the north, Buh was made pastor of Belle Prairie, a small village about eighteen miles south of Crow Wing. The Bishop suggested that Buh should establish headquarters here for his mission work. As soon as possible he would draw up plans with Father Pierz and take charge of the work in building a new church at Crow Wing. The old log church and its lean-to's would not stand much longer; only last fall, Buh and Zuzek had propped up the sagging structure. It could not take another winter and its driving winds. It simply was unsafe.

The next day the priests set out for their destinations. Pierz agreed to confine his work to Crow Wing and the immediate vicinity of his central mission. He agreed to accept Deacon Tomazin, who had replaced Zuzek in June, as his regular assistant. Still he insisted in doing a big share of the work and on days when he felt stronger he would accompany Tomazin on trips to the nearest Indian villages.

# III

## Beautiful Prairie (1865–1874)

Belle Prairie — how fittingly named! It seemed that no other village could deserve its title more than this spot where the Father of Waters forms two beautiful islands and a charming rapids.[1] This was the sight that greeted Buh as he approached the little pioneer settlement late in the summer of 1865. He was delighted that the bishop decided to have him make his headquarters at this beautiful point on the Mississippi about eighteen miles south of Crow Wing. Located on the east side of the river, the village grew just opposite the two islands. Pierz had built a log church shortly after his first visit here, in 1853, when he was given forty acres by one of the settlers.

Reality soon crowded in upon Buh's thoughts. Belle Prairie was a French-Canadian settlement of about forty families. Civil strife had torn the nation. War had its way of touching many lives, even out here in this remote, magnificent wilderness. The village was exceptionally quiet; no one met the stage when Buh arrived. The Civil War dampened the enthusiasm around stage posts. Most of the men were gone into the service, or had fled to Canada for the duration. Buh found the little log church built by Pierz over ten years ago in a very run-down condition, but with the assistance of a few men left in the settlement, things began to "look up" in no time.[2]

Pierz became so involved in the colonization of Minnesota when he first arrived that some of the missions could only be served occasionally, certainly not regularly. The influx of Catholic settlers multiplied his work, and created problems beyond his reach in Sauk Rapids and in the Sauk River Valley where settlement names cropped up like

mushrooms overnight — St. Joseph, St. Augusta, St. Martin, St. Nicholas, Jacob's Prairie (St. Joseph's Prairie) — all in the fertile farmlands Pierz advertised for settlement, mostly north and west of St. Cloud. These were the stations taken over by the Benedictine Fathers since 1856.

As recounted earlier, Pierz recruited missionaries for Minnesota on his visit to Carniola. He was appointed immigration commissioner in 1865. It should be emphasized that he likewise recruited settlers among his own people in that winter of 1864. His glowing description of land opportunities had not diminished. His efforts brought fifty Slovenes who eventually settled in Brockway (now St. Stephen) and Kraintown (now Albany), around 1870. They were waylaid by dishonest speculators in St. Paul, and to Pierz's disappointment, they did not get into the fertile land he had hoped for these people in the Otter Tail Lake country.[3] His advertising campaign produced a number of results, some very satisfactory, such as the influx of predominantly German Catholics into Stearns county and central Minnesota in the decade following his colonization efforts, 1854–1864 and somewhat later.

Problems arose with the flood of settlers. Nationalism! Nationalism had very strong roots among the settlers in Minnesota who had emigrated from Europe. Anti-clericalism developed as a result of the persecution of the supporters of the 1848 Revolution in Germany by the victorious conservatives. Those in political control included high church authorities as well as the reigning governmental party forces. Some settlers were, therefore, imbued with the European idea of a state supported education, and resented supporting parochial schools.[4] In the light of these nineteenth century troubles of schools, teachers and their support, today's educational controversies concerning parochial schools, force upon the observer the belief that history must repeat itself or else that society does not take heed from the lessons of the past.

There was also the matter of schism in the church, as in the secession of Reverend Joseph Albrecht who came from Ohio with a large community of followers (brothers, sisters, and laity) and settled at Rush Lake, north of Otter Tail Lake. It was an independent Catholic community with a harsh rule of life, which sub-divided upon his death. One part, after church reconciliation, affiliated with other parishes in nearby communities and a second "loyal" faction transferred to Jordan, Oregon,[5] where they eventually were reconciled by the bishop.

Hard as Pierz worked at not encouraging "freethinkers", quite a group flourished in the midwest between 1850–1880. The purpose of the *freien Gemeinden* was to "unite the foes of clericalism, official dishonesty and hypocrisy, and to unite the friends of truth, uprightness and honesty"[6] These Free Congregations settled mainly around Stillwater, the Twin Cities, New Ulm, Medina, and Osseo. Records of the minutes of their meetings and articles from their national magazine in America, *Blatter fur freies religioses Leben (Periodical for Free Religious Life)*, expose their religious philosophy as a liberalism "which emphasized improvement of life in this world rather than preparation for heaven, and anticipated the 'death of God' theology of today."[7]

Schunemann-Pott, regarded as a "minister" or "priest" was merely called speaker; his "sermons" consisted of "lectures on science, history, philosophy, and literature." Discussions on these subjects were held by the groups at their regular meetings. Between 1868 and 1873 he made five lecture trips to Minnesota. The movement's concerns covered a wide range of the "new world philosophy" but were largely intellectual.[8] Some of their membership belonged to the German Turnverein, whose motto was: *mens sana in corpore sano.* These groups were busily engaged in physical-fitness programs, under which they sponsored social and philosophical activities as well. The currents of this intellectual movement spread to Carver City, Young America (Carver County), and they had centers in Indiana, Illinois, West Virginia, Michigan, Wisconsin, and California.[9]

After 1873, there seemed to be a decline in the organization in Minnesota, but it lingered in the hearts of scattered minorities. News of a lecturer from Minnesota to Milwaukee, Wisconsin, was published in 1884. Around 1876, some of the Free Congregations' membership took up residence in Otter Tail county from Carver county.[10] Freethinkers like many of the nationalists gradually merged into the communities which were rapidly developing in Minnesota, especially after its statehood was established in 1858. Although the organizations faded out, the spirit and the philosophies of these movements crop out again and again in society. The scion might bear a name or take on a new form, but the root of the new movement resembles strongly one or other of the old "stock".

How conscious Pierz was of these problems or how deeply he was involved is hard to tell from the lack of details in records and reports. It would be hard to believe that if he knew of them that he did not do his best to resolve them, as in the case of the obduracy of

Father Albrecht. Age, of course, prevented him in his last years here in Minnesota which he devoted almost exclusively to the Indian missions. It would be up to those who succeeded him to contend with problems as they came up, and as our story will later reveal in the life of Buh.

For every problem in life, many blessings can be counted, beginning with the story of this chapter, Belle Prairie, the rising center of Buh's second year in Minnesota mission work. Blessings, like problems, often come through human agents, and the church can mark its beginnings and progress in terms of persons who give of themselves and their goods even though they do not preach the gospel. Such is the story of Antoine Bisson as recounted years later by Reverend Arthur Lamothe, pastor of St. Xavier's church in Little Falls, only five miles from Belle Prairie, to Clara Fuller, author of the *History of Todd and Morrison Counties*. Pierz was invited to say mass in his home in 1853 until the log church was built. Bisson was not only an example of kindness and hospitality, but he was also a leader among his people, the French-Canadians. He knew many of them in Belle Prairie and other Minnesota points of French settlement. His home was always crowded by travelers and prospective settlers whom he had induced to reside in his neighborhood. He came for the fur trade and married a sister of Clement H. Beaulieu of Crow Wing. When war broke out, Bisson returned to Quebec and purchased a large farm there. But, ever fascinated by the western frontier, he sold this farm and returned to Belle Prairie. He brought with him two interested neighbors, John Branschard and Theodore Bellefeuille, who eventually became his sons-in-law. He remained in Belle Prairie about forty years.[11]

As the fall of 1865 moved from the high color of September yellow, orange, and red of the changing basswoods, maples, and oaks to somber browns of October, Buh thought about returning to his Indians at Lake Winnibigoshish. Before he could fulfill his hopes, he had to think of a replacement at Belle Prairie during his absence. Accordingly, he took the stage to St. Paul in the company of Pierz to request Bishop Grace to give him Father James Trobec, one of the newly ordained priests as an assistant. Pierz and Buh — what a picture the two must have made traveling together! Pierz was short and stocky, "strong as an ox, in his day, but now showing signs of his eighty years. He wore his cassock, shortened to mid-calf length, to ease his walking and climbing. Inclined to baldness at an early age, he

kept a yellow wig on his head to keep his head warm; over that he wore a tight skull cap. Often the lines of wig and skull cap were not equally matched. In contrast, Buh stood at least a head taller equally strong but more lean and wiry, wearing a long cassock. He was well-shocked and long-bearded, dark-haired, wearing a brimmed hat.[12] His step was lively, not bearing half the years of the older man, but respectfully matched, as they walked from the stage to the bishop's residence.

The bishop could hardly refuse these two missionaries who pleaded so earnestly for assistance. He replied that he could not release Trobec for Belle Prairie just then. He had sent him to assist at Faribault in southern Minnesota. His love for the two men and his sympathy for the cause of their Indians made him promise to send the young Trobec to the northern missions later in the year. But the bishop's promise came with a condition.

The bishop's reluctance in acceding to their plan immediately made it evident that his need for priests among the whites was more urgent than the work on the Indian missions.[13] From the time of Buh's first visit with him before he left for the Indian missions and now again, Bishop Grace clarified his philosophy behind the policy he established. He felt that since priests were so few, they would accomplish more good among the whites who were already Catholic, than in the conversion of the Indians who were still non-Christian. However, he let Buh go to the Indians, after the desire of his heart, to see what he could accomplish among the Chippewa. If results were satisfactory, the bishop promised to provide priests.[14]

In 1865 three more of the "famous fifteen" were ordained for the St. Paul diocese; February 12, Aloysius Plut; September 8, James Trobec; and November 5, Ignatius Tomazin. Erlah, Katzer, Stern, and Spath had been detailed for the Milwaukee diocese. Velikanje went on into educational work in the American school system.[15]

St. Joseph in Stearns county was the scene of a special festivity on November 12. Father Tomazin celebrated his First Mass for the Slovenes who settled there. Bells pealed in the wilderness calling all to join in the solemnity. Buh served as assistant priest for the ceremonies, at which he preached in German on "The Bond between the Priest and His People." The First Mass of a priest is a day of special rejoicing, and in these early days, it turned out to be a town feast. Everyone shared somehow in the festivities, public or private, closing with solemn benediction. After some last warm congratulations, Tomazin returned

*Reverend James Trobec, first assistant at Fr. Buh's first parish at Belle Prairie, Minnesota, 1865.*

*Father Joseph Buh – teacher, builder, minister of the Gospel and dispenser of homeopathic remedies to the sick.*

*Belle Prairie church and rectory, Buh's first parish of Holy Family.*

to Crow Wing with Pierz. Father Zuzek went with them to take the stage the next day for St. Peter, where he had been transferred in the spring. Trobec, who came up for the First Mass, joined Buh at Belle Prairie about two weeks later, toward the end of November.[16] Later Trobec writes again, to his former pastor:

> The church here is small, of logs, but very pleasant. It was entirely neglected and almost in ruins, but Father Buh repaired it very nicely. Besides (Belle Prairie), we have a mission station at Two Rivers about fourteen miles from here. . .
>
> Today, Father Buh went to St. Paul to have his new Indian booklet printed. He composed it especially for primary instruction. Should he wait for it to be printed, he will hardly return in three weeks.[17]

Buh would have wanted to be at Lake Winnibigoshish again in the winter of 1866, but he became ill. In Belle Prairie, they had no rectory; he and Trobec lived in a poor settler's cabin where they suffered unbelievable privations. However, the new Indian instruction booklet came as a result of Buh's long waking hours during the winter months.[18]

As Easter drew near, Trobec was invited to attend the Slovenian people at St. Joseph, from about April 6 to the 24th. Writing to a Reverend Professor J. M., Trobec says, "When I returned to Belle Prairie I was very much surprised to see near the church, a new house of considerable size. . . . A month ago, trees were still growing there, and now I write this letter in a pleasant new house. Thus everything goes fast in America!"[19] Father Buh had it erected to make the stay of the young priest more pleasant, among other obvious reasons of their common needs. The timing of this event gives the reader some insight into the kind of man Buh was. Trobec would be alone for some time to come, serving Belle Prairie and the surrounding white mission stations while Buh went back to his Indians.

> On the feast of the Ascension, Buh left for the Indian mission at Lake Winnibigoshish, 130 miles from here. Now it will be seen what shall be done. If he has good success with the Indians, the Most Reverend Bishop will leave all of us here, but if not, he will transfer us. I am taking care of Canadians here and a few Germans about five hours walk from here.[20]

By the time of his second year in Minnesota, Buh's letters indicate his acclimatization to the life of the frontier dweller, where one must take certain risks. Winters, he submits, are not so bad if one is prepared.

Life is much dependent on one's outlook, one's horizon of thought, and one's motivation. For men of "iron" spirit, there is joy in the events of life that offer greatest hardship.

> It would be dangerous to travel alone (in this wilderness) in winter, but it is not in the company of half-breeds who know well the roads, the weather and other circumstances of the region. This spring, upon my return to the Indians, I spent two nights under clear sky, up to Leech Lake; and again two nights before I reached my station at Winnibigoshish Lake.
>
> * * *
>
> I am sure you are curious to know how I am here. . . . A man may be happy everywhere or nowhere under the sun. Had I left my native country and friends because of some worldly motive, I would find here no contentment. But as I have done this on account of God and to save my soul more easily, I am quite happy in this wilderness.[21]

He stayed again with his friend of the year before, Paul Belanger. For almost three months, he made this home the center of his Indian activities. Meanwhile, Trobec was working on his French so he could preach to those at Belle Prairie in their own tongue. Then he hoped to tackle the Indian language.[22]

Buh's efforts were not crowned with any notably astounding success. He certainly learned to understand the Indians better, in many ways, but he still failed to grasp why the chiefs and some of the elders were so reluctant about conversion to christianity. Part of his discouragement may be explained by two factors: first, the bishop's attitude toward the work among Indians of his diocese; secondly, he tells himself, "What has also somewhat depressed my confidence in this difficult task is some dangerous disease which has attacked me this winter for the first time, and afterwards returned a couple of times. . . . But I am not despairing on account of it. It is true, I cannot rely on my strength and ability, but I trust the more in the help of God."[23]

Since the church of Belle Prairie was repaired and a new rectory erected, Buh's thoughts turned to the problem of building a new church at Crow Wing when he returned from his mission journey at Lake Winnibigoshish in July. Pierz had commissioned Buh with the job; Buh had already drawn up the plans. Lack of funds presented a serious problem; lumber would be purchased first. There were only about seven white families in Crow Wing in 1866, twenty-three halfbreeds, Indians, and the usual transients at a trading post and transportation center. It was plain that little of the building fund

would be coming from the population. Money had to be raised in other ways. The priests themselves had to look to other sources.

Letters to the editors of *Zgodnja Danica* and other papers carried the story of their mission needs, and personal appeals of various kinds from the missionaries themselves. Contributions sent to the editor were pooled and periodically forwarded to various mission places, as might be designated by donors. Buh had published two devotional books before he came to America. Proceeds from the sale of these in Carniola were sent to him in Minnesota, which he used to advance his work among settlers and Indians.[24] All efforts were bent on fund-gathering for the Crow Wing church, but execution of the plans awaited the realization of funds.

Meanwhile, Buh heard from Bishop Grace that the officers of Leopoldinen-Stiftung in Austria wanted his report. So on July 29, 1866, he wrote from Belle Prairie at some length:

> Since I have learned from Reverend Bishop Thomas Grace that you wait for reports from North America (Minnesota), I take the liberty to give an account of the condition of the mission begun here and of the success I had during my continuous stay of almost three months among the Indians of Winnibigoshish.
>
> On July 13, of this year the old missioner, Father Francis Pierz, visited me with his companion, Father Ignatius Tomazin, on the northern shore of Lake Winnibigoshish. (They) discussed with me the ways and means by which one could undertake the Indian missions with good results. It cannot be denied that our missions here among the Indians labor under many difficulties. One of the greatest difficulties lies in the fact that the Indians have no permanent homes; they are accustomed to presents and are spoiled by them; and they are attached to their pagan worship and their heathen games with their whole hearts so that the old Indians often say: "We are rooted too deeply in our habits and we are too old to give them up." So without a special grace of God there is not much to hope for.
>
> Meanwhile, there is much left to be done for the conversion of the Indians through the instruction and education of their children, for in spite of their incorrigibility (?), the poor Indians still see the necessity, that with the times, they will have to exchange their habits for those of the whites. (With) this insight, the more sensible and reasonable of the Indians declare themselves ready to send their children to the school. Therefore already last year I opened up a school at Lake Winnibigoshish and attended it daily during my stay there this year. My efforts did not remain useless, for the more industrious of my pupils can already read and write in Indian and also know, each according to his power of comprehen-

sion, a considerable part of the catechism by heart. But my aim is naturally directed toward their conversion to christianity and the school serves me only as a means to it. I confess with joy that this year I feel more at home among the Indians than last year. Then they seemed strange and savage to me; now they appear friendly to me in contrast, and find pleasure in my visits.

At the beginning of July, I made the resolution to visit in their lodges, all the Indians who lived at Winnibigoshish and Cass Lake. To make my entrance more acceptable, I took along some tobacco and several homeopathic remedies.[25] I conversed with the Indians in relation to the instruction of their children in religion, and had the satisfaction of learning that nearly all the Indians, apart from the chiefs, declared themselves ready to give their children into my charge for instruction and to let them be baptized if I wanted to stay with them. The declarations of the five little Indian boys at Cass Lake, when I asked them if they would like to be baptized, especially impresses me. One after the other, circled around me, shouted, "Nin Gaie! Nin Gaie!" (Translated: "And me! And me!") I promised them to come again in the fall, to stay with them a longer time, to instruct them in the faith, and to baptize them.

Toward the end of this month (July), however, I had to set out on my trip back to Crow Wing and Belle Prairie, chiefly because of lack of provisions. I made my return journey over Michin-ishigang, Pokegama and Sandy Lake on the Mississippi River. Hence, I had the opportunity to speak with the chiefs at the places mentioned above. All gave satisfactory answers in regard to our mission, and for the fall, when a priest might live among them. Gratifying prospects of multiple conversions open up.[26]

Buh, like Pierz, was a good story-teller; he had a facile tongue and pen. He took time to share his experiences with people, especially his friends. Among these, Trobec, his little assistant, who was developing into a real missioner and who demonstrated his ability to cope with problems of pioneer life, was privileged to hear some of these stories firsthand. If Trobec thought Belle Prairie winters were cold, Buh could tell of temperatures from twenty to thirty or more degrees below zero; sometimes even the mercury froze! He told of children who froze returning home from school, because they were poorly dressed and not well enough protected against such weather.[27]

Another incident shows Buh's marvelous attitude toward the life he had taken on to fulfill his dream for mission participation:

> Andrew Dufort went on a day in Lent to fetch some hay from the broad prairie where he had cut it in the fall, but he could not return on the same day because of the distance. It became very cold that night.

Next day his oxen came home alone. A little later he was found frozen to death. But if a man knows the change of the weather and is always prudent, there is no such danger as he might imagine at first.[28]

Buh personally experienced some of the discrimination Pierz had known before him and about which he felt so strongly, namely the failure of the government to support Catholic education of the Indians.

The government ought to provide money for the missionary because of its treaties. Much money has actually been given to Protestant teachers and ministers. I have spoken to the Indian agent three times regarding this matter, but nothing has been accomplished. I am not concerned in getting the money for myself, but for the education of the Indian children.[29]

Buh's educational efforts with the children were very successful. He commented on their readiness in the reading and writing of the Chippewa language. Only when the Indian mind achieved literacy would there be progress along other avenues of civilization and religious instruction. Buh was a man more than 100 years ahead of his time. He experienced the fact that religious life can flourish only when man has the basics of life; he saw that faith would grow only in the light of knowledge and understanding.

Back of all of Buh's anxieties for his Indians was the matter of reaching them adequately. He could not do this unless he had assistance. He knew Trobec's presence was conditional on the success he met in his work with the Indians to the north. Since the number of conversions were few, Buh anticipated the bishop's decision; Trobec would be transferred to some of the white settlements in the southern part of Minnesota.

Buh was not one to lose time brooding or feeling sorry for himself. The last months of the summer of 1866 were spent in supervising the construction of a small church at North Prairie, as later Trobec's mission of Two Rivers was named. Early in October, everyone of the area gathered for another festive occasion among the virgin pineries of Minnesota. Trobec describes the events of this memorable day in a letter from St. Paul, October 13, 1866, to *Zgodnja Danica*:

I came to Platte River Friday evening, October 5. Next day Reverend Fathers Buh and Tomazin came because on Sunday, October 7, a very interesting celebration was to be held in the solitary wilderness. We blessed a small church, erected under the leadership of the tireless missionary, Father Buh. . . .

Pure joy reflected from the face of everyone who entered the church in this solitude, surrounded on all sides by forests. Father Buh solemnly

blessed the little church and then sang high mass. Father Tomazin gave a very interesting and touching sermon, most appropriate for a celebration in this lonely region. He said among other things, "Here, where a short time ago only the howling of wild beasts and the strange beating of Indian drums was heard, now stands a pleasant little Catholic church. We are today dedicating it to the service of the Lord." He further explained the need of sacrifice and the particular value and excellence of the holy sacrifice of the mass.

The celebration was made jubilant by the excellent chant of the Crow Wing and local choirs of men and women. I accompanied them by playing on the harmonium. Everybody was delighted by this celebration, saying that one would never have expected such a thing in this wilderness. Even Protestants who were present were most happy and pleased, especially those who were never before inside of a Catholic church!

A German man of the parish invited about 40 persons to dinner. We had a good time. Everybody was in a festive mood. Even decorated cakes appeared on the table. According to all signs it was an important day for the lonely inhabitants.

At 3 p.m., we closed this festive day with solemn vespers with music. I gave a suitable sermon of farewell to the assembled sheep whom I had fed a whole year.[30]

Shortly after, Trobec was on his way to St. Paul. He was assigned to Wabasha, about seventy miles south of the see city, along the Mississippi River. Buh had said farewell to his faithful assistant of the past year with mixed sentiments of joy and discouragement. Joy filled his heart because of the progress they were making. Discouragement was natural to a man as sensitive as Buh, especially in his difficulties among the Indians. He would try for some assistance again, perhaps, next year. The bishop had promised to get a French priest for the French-Canadian people in and around Belle Prairie. Buh was persevering: he was not a man "in a hurry." He could wait, as Pierz before him had waited, and finally received assistance.

Funds were needed for the work of the missionaries among the Indians. The poor attitude of some government agents can be judged from the personal experiences of both Pierz and Buh. On November 4, 1866, Father Pierz wrote again to *Zgodnja Danica* that he finally succeeded in getting a hearing. The government assigned "two very handy school stations for priests among the Indians." However, "the mean government agent" gave him only one, "with a grant of 600 dollars." He, in turn, handed both the school and the money over to Buh on whom the load of Indian missions now fell.[31]

The year 1867 saw Buh returning on his third missionary journey to missions in the north — Lake Winnibigoshish, Cass Lake and other points he had worked out with Pierz. They worked with a plan. Pierz, with the last of his strength, urged Buh to advance the work of the north. These tribes were more removed from the corruptive influence of the whites who demoralized the Indian and helped crush his spirit, especially at the busy trading centers in the region. Here in the north, the Indians were *themselves*. A few were Catholics, who had migrated quite a few years ago from Baraga's jurisdiction from around La Pointe. Most were still pagan and numbered between 800 and 1400, according to earlier Pierz reports.[32] The Catholic nucleus continuously begged Pierz to send them a priest. Lautishar was to fulfill Pierz's dream for a resident priest at Red Lake, the center of his activities. His untimely death cut things short; now Buh, hopefully, might realize a plan they had jointly worked out when Pierz and Tomazin visited Buh up at Lake Winnibigoshish.

Although these men differed in temperament and character, they were Slovenes. Slovene missionary names form a long and impressive list, which has been partially given in the present narrative. What did they all have in common? J. B. Tennelly summarizes the spirit and energy that moved these men of God:

> (They) were thorough workers and they were realists. They acquired a mastery of the native language (besides knowing others, when they came — linguists all!) They knew the Indian as an Indian and as a human being. Being Slovenes (endowed with a natural love of freedom), their vision of objectives and means was not clouded by prepossessions in favor of American or French forms of civilization. They were not tempted to Americanize or Frenchify the Indian. Their objective was to impress upon him the Christian spirit and character and to stimulate him to develop a satisfactory domestic, social, and economic life out of the rudiments of civilization that he already possessed. They were convinced of the Catholic system to transform and elevate the adult as well as the more plastic child. They brought its wholesome influence to bear upon every member of the group. An intense religious life, constant instruction and oversight of old and young, and practical education in the ways of better living were the chief means they used. Their financial resources were pitifully small, but this was compensated for by deep devotedness. The large number of their converts is far less impressive than the earnestness of the new Christians, their perseverance, their sobriety, their industry, and their adoption of a settled life. Their material improvement was slow, but it was genuine.[33]

Like Lacombe, these were pioneer men "of the hardest fibre" and deeply devout missionaries "of the gentlest heart" — men of "extraordinary energy and indomitable perseverance." They were nomads with the nomads, roving the range of their forests and prairies, on foot, on snowshoes, sleds and wagons drawn by oxen or horses, by stagecoach, by canoe portaging over muskeg swamp, wild country, and forest trails, over lakes and streams that threaded the wilderness of the northern midwest, especially in the land of Ten Thousand Lakes. In winter, they trekked across the frozen lakes and rivers, enduring bitter cold. But they loved it because it brought them closer to their goal for the American Indian — in particular, Minnesota Indians.

Pierz was Buh's good friend; he was more — a most admirable example. So often they talked together on their journeys to the missions. More often sitting outside Pierz's cabin at Crow Wing, on a quiet evening, they enjoyed just sharing thoughts as they watched the Great River below, its waters coursing seaward. As the setting sun cast its red and golden light upon the quiet "wing" of the river, Pierz's thoughts turned towards the "sunset" of his days. As the day faded and the night came on, they "contemplated the works of God, while overhead a multitude of stars bathed the (trees and the river) in their (silvery) light."[34] On such a night in spring, Buh asked his friend about his trip to Sandy Lake during the past winter. Buh had a good idea of it already from Tomazin who accompanied the aged missioner, who insisted on making it "just once more — my last". The 82-year-old veteran thanked Buh again for the help he gave in bringing money to him from the bishop enroute to Lake Winnibigoshish. They talked in Slovenian, Pierz telling Buh much the same as he had already reported to the bishop in the spring upon his return:

> This help arrived very opportunely for I was ill, without money, and nothing to eat. The half of the sum served to pay my debts, and the remainder to purchase provisions.
>
> In a few words, here is the result of my journey. . . . We (Tomazin and I) traveled one hundred miles by horse and sledge along a road covered with a foot of snow, a piercing wind, and the cold, extremely severe. We were obliged to sleep four nights in the forests and five more in the cabins of Americans, who were now occupied in felling trees. The last night I was very near dying. . . .
>
> The mission at Sandy Lake lasted for a fortnight, during which time our cabin was never without company. Nearly all the savages can now say their prayers, they know the principal mysteries of faith, and sing the hymns. Some of them even know the catechism. We baptized two

chiefs and several other Indians. We would have instructed and baptized the entire tribe, but famine forced us to shorten our visit.

This journey, though so painful, has given us much spiritual consolation and I must particularly mention the joy I experienced in baptizing an old woman, ninety years of age, who was at the point of death, and in bestowing the same grace on the grand chief, who was also dying. I assisted them at the gate of eternity. . . . After having gained some souls who glorify our Lord Jesus Christ in the kingdom of His glory, I feel myself better prepared to die.[35]

The two continued to sit, wordless, but filled with soul-searching thoughts. The chill damp air made them stir out of their reverie into the warmth of the cabin.

The spring of 1867 was a flood year due to the fast melting of heavy winter snow and April rains. The streams which Buh used to move from camp to camp among the Indians were swollen; "bridges were swept away." A report on his 1867 journey carries in it much hope:

It is true as they say, that it is difficult to convert but one person. It is more difficult to convert more persons. That is the way it is with the Indians; yet we have always good hope, if God gives His grace. Father Pierz attends the Indian missions every year. Father Ignatius Tomazin also spent all summer among the Indians at Leech Lake; he taught them, and also baptized some of them. This spring . . . I was at Red Lake where the late Father Lautishar froze to death. The Indians showed me the spot of the great misfortune and the house in which he stayed. There I found almost the best Indians and the most ready for the acceptance of the holy religion. Five were baptized and some of them promised me to do the same if I would always remain among them. I promised them to talk to the bishop about this matter even if I could not always stay with them, I would occasionally visit them.[36]

Buh knew he had promises to keep in Crow Wing. Late that spring, he came to see Pierz about the church building program he was to carry out. Some funds were collected two years before and the lumber purchased, but there it still stood. Buh went to St. Paul. The bishop thought they should begin building promptly in the summer, as the old log church was unsafe and could not take another winter.[37] There were assurances of funds to come.

On his way back from St. Paul, Buh did what most missionaries do when they are not pressed for time — take the "long way." No doubt, he visited friends around the St. Paul area first then continued

a slow journey, circuitously to Duluth (Fond du Lac mission). He came up along the course of the Mississippi stopping off at mission stations along the way. If there was no Catholic mission there, it was common practice to knock on almost anyone's door for a night's lodging. When he reached central Minnesota, the journey became not only one of visiting friends and missions, but it turned out to be a reconnaissance mission as well, as shown by the following encounter described in the special bulletin commemorating the SEVENTY-FIFTH ANNIVERSARY OF THE CHURCH OF ST. STEPHEN:

> One evening in May in the year 1867, Anton Kapus went to visit his neighbor, Andrew Weis, who lived about a mile to the east by the Mississippi River. Late in the evening, someone knocked on the door of the two-room cabin and asked for a night's lodging.
>
> In those days, no white stranger was denied that request. Always, he was warmly received and invited to partake of the customary zgance (corn meal soaked in milk). This porridge is remembered to have been such a common food in those days that the children used to wonder why they did not pray, "Give us this day our daily zgance."
>
> The stranger was thus given a hearty welcome by Weis and Kapus, but he was informed that there was only one bed in the house, and that he would have to sleep on the floor. The man was perfectly satisfied with this and stepped inside. When he came into the light, lo and behold, they saw that he was a journeying priest! They asked him to be seated and brought him some bread and milk. He ate all of it, and ate it ravenously. They could see that he was very hungry.
>
> The conversation began in German, of course. The visitor spoke it fluently; whereas Kapus did so brokenly and with effort.
>
> "What nationality are you?" the priest asked Kapus.
>
> "I am an Austrian," he said. Slovenes, as such, were unknown in those days.
>
> "Please, from what part of Austria do you originate?"
>
> "I come from Krainland," replied Kapus in broken German.
>
> "Potem ste pa morda Kranjec?" (Then you are probably a Krainer) the priest queried in beautiful, native language.
>
> "Sure, I am!" shouted Kapus, surprised and happy to hear his own mother tongue spoken by this stranger.

There is no need of saying that, from then on, conversation flowed freely between Kapus and the Slovenian priest who told him that he was Father Joseph Buh, a missionary priest stationed at Belle Prairie. He explained that he was on his way from St. Paul to Duluth, and that he was traveling on foot the entire distance of more than 200 miles. Very probably, on this particular journey, he planned to visit the German settle-

*Old St. Stephen's built by Fr. Buh. Later it was replaced by a larger structure and was served by Fr. John Trobec, nephew of Bishop James Trobec, St. Stephen, Minnesota.*

ment at North Prairie and, no doubt, Belle Prairie, before continuing on to Duluth. That would explain his taking the route along the west side of the river.

Kapus then told Father Buh that there were six Slovenian families living about two miles farther west. (Kapus lived near where now stands St. Stephen's Church.) The missionary promised to visit them at the first opportunity.

And indeed, the pioneers long remembered that in the month of May, 1867, Father Buh offered Holy Mass for the first time in the log cabin of Gregor Pogacnik; he preached, and administered the sacraments. Great was the joy of those inhabitants of the forest when they heard the word of God spoken in their mother tongue for the first time since their arrival in this strange, new land, about two years before.[38]

By July, the building program was in full swing. Buh told his friends:

I paid the laborers a dollar a day and board; the carpenters two dollars a day and board; and the foremen, three and one-half dollars a day and board. Therefore, the church costs about 1700 dollars. But with the help of God and of the benefactors, I think all debts will soon be paid.[39]

Father Tomazin came into Crow Wing from Leech Lake on August 14. It pleased him to see the new church there, almost completed only a month after the start of the construction of the frame building on July 12th.[40] Meanwhile the nearby parishes and missions had to be serviced, so all the missionaries were kept busy. August 20th saw Buh and Tomazin leaving St. Cloud by train. They were on their way to St. Paul for the annual retreat for the priests. Buh had an opportunity to talk to the bishop again about his chief concern, his work among the Indians and their needs and requests for a resident priest. He had the bishop's promise that Tomazin could go to Red Lake. Plans were for his transfer there early in November, after the feast of All Saints.[41]

The autumn winds swirled over the prairies and up the river valley. Brown leaves covered the earth and rustled in the upsweep of the breeze from the river to the top of the hill where the new church stood in Crow Wing. Autumn had arrived and with it another wilderness feast — the blessing of the church. Venerable Pierz, now almost 83, presided over the affair. Fathers Buh and Tomazin assisted both at the dedication and at the first mass celebrated in it.

The ceremony of the blessing despite our very limited means was not without solemnity. The young girls of the St. Agnes' Sodality had taken

upon themselves the ornamentation of the altar, and of all the interior of the church; the halfbreed young men had all the outside arrangements under their charge. There was no sparing of powder on the occasion.

At the appointed time, a beautiful banner began to display its folds, bearing the impression of a cross in red, on a white background. Father Pierz joined in the procession with his two assistants, Rev. Joseph Buh and Rev. Ignatius Tomazin. The crowd moved on, the cross in the lead. . . . Half-breeds and Indians, soldiers from Fort Ripley, and Canadians from Belle Prairie had come together to witness the ceremonies. Their voices sang out the Latin Mass.

Father Pierz preached in French, and Father Tomazin also spoke during the mass in English. In the afternoon Buh spoke a few words in Chippewa. Then he summarized the building expenses: "Two years ago we bought the lumber for the new church which we estimated at $400. But we did not know whether we should build the church or not because we lacked other necessary funds. Thus the work stalled until this past summer. Father Pierz had handed the work over to me because he was overloaded. To begin our collections, the bishop promised us $100 . . . and I learned from Father Tomazin that his brother in Carniola was collecting donations for our church at Crow Wing. So again I took up the work in July and thanks be to God, now we have the church so far completed that we can hold divine services in it. Its entire cost thus far amounts to $1700."

"The church is 30 feet wide and 50 feet long; it is built in Gothic style and stands on a very pleasant hill overlooking the Mississippi River."[42]

Last year a similar festivity took place at Two Rivers, but here at Crow Wing there was reason for a special joy — a non-christian American was baptized on that Sunday of October 27th and received Holy Communion during the morning mass; he was married during the afternoon ceremonies.[43]

In many of his communications, Buh continues to interest his readers in prospective Minnesota settlement. He describes the vast territory — its fertile soil, its seemingly unlimited forests with the possibilities of pine lumber, and its grassy meadows for cattle-raising. Buh was alert and well-informed. There was a good amount of iron ore at the upper Mississippi around Pokegama, but no mines had as yet been opened. There were many laborers at Lake Vermilion last year to dig gold.[44] Colonization opportunities were opening farther to the north and northeastern parts of Minnesota. Buh had explored parts of this region, for Pierz in relinquishing his work to Buh, told him of the resource possibilities of minerals in northern Minnesota and its implications for immigrants. Both were men of learning and

*Reverend Francis X. Pierz (Pirc/Pirec), Minnesota missionary from 1852–1873, founded the diocese of St. Cloud. Both he and Father Buh were friends of the assassinated Indian chief.*

*Chief Hole-in-the-Day II, Chippewa leader of the Pillagers along the northern Mississippi River region, 1827–1868. Instigated by white men, some Leech Lake Indians assassinated their foremost chief, out of jealousy, August, 1868.*

*erz Memorial Chapel, built on the site of Fr. erz's little log church and the 1867 frame struc- re built by Fr. Buh, overlooks the Mississippi ver as it winds through Crow Wing. The old llage is now a Park Site, just outside of Brainerd, innesota.*

of vision; they worked for the civilization and development of the culture of the people which is vitally dependent upon physical resources of the environment and the scientific development of these.

As the lumbering activities of Minnesota pushed north from the St. Croix, Minnesota, and Mississippi rivers of the central sections of the state, Duluth (in the old Fond du Lac area) became a boom town. Sawmill camps and lumber towns lined the entire region around the Superior lakehead, redolent of the great fur-trade of earlier days. The great difference between the two lay in the fact that the waterways and Indian trails were not sufficient for the new industry. Roads had to be built, as they were too few for the growing needs of the bursting economy. There was only a trail through the woods where Highway 61 is now located, connecting Duluth and Fond du Lac with Cloquet, one of the "mushroom" towns. The old military road was surveyed from Point Douglas to Fond du Lac in 1851. It was made passable for wagons by 1858. The first lumbermill had been built at Oneota as early as 1855, at the present site of the Duluth, Missabe, and Iron Range (DM & IR) ore docks. Many others quickly followed.

Another poor road ran between Thompson and the present site of Esko. These were bumpy logging roads, the first highways of northern Minnesota. Oxen were used by all the farmers and loggers until around 1880. Horses then came into use, but by 1870, the lumber industry was serviced by railroad, the "iron horse."[45]

Against this background, Duluth soon became a great center — "the zenith of the unsalted seas!" More particularly it became a stop-off for the Lake Vermilion gold rush to which Buh referred in his correspondence. Between 1865 and 1869, "men fought, suffered, killed, and starved in search for riches that weren't there. The Civil War had just ended and there were plenty of restless men seeking adventure. They poured into town from all points, and paid for a few feet of floor space in Duluth's only hotel," or in temporary shacks.[46] The mere mention of gold, was enough to craze men of all kinds. Duluth and Superior City were virtually drained of manpower. Prospectors and speculators, and financiers converged from the south and the east upon the northeastern part of this state. New trails were blazed through the forests.

> By dogteam, horseback and afoot, they slogged north through forest and muskeg, across rivers, and yet undiscovered (iron) ore deposits, to stake their claims. They blasted out tons of supposedly gold-bearing rock and carried it off to be assayed. By the most primitive means, they hauled

heavy machinery into the wilderness to crush and sift their findings. Hundreds of thousands of dollars were spent. Men were broken both financially and in health.[47]

The spring had flooded the lowlands, making the Vermilion trail impassable. George Stuntz, "the intrepid surveyor who was the first white man to settle in Duluth,"[48] received $20,000 from the federal and state government to build a better road. Although the gold rush was dead when the road was finished in 1869, it proved its worth a few years later when the exploitation of Vermilion iron ore began.[49]

> He finally completed a 12-foot lane that included two 150-foot bridges across the Pike River, a 140-foot span on the Embarrass, a 200-footer on the Whiteface, a 160-footer on the St. Louis, and a 275-foot bridge on the Cloquet River. . . . The trail followed generally the same course as today's highway No. 4, going out through what is now Vermilion Road. Evidences of the old trail still can be seen in the woods.[50]

Crow Wing benefitted from the gold rush to Vermilion. Traffic increased. A state road committee was appointed by the legislature of 1866. Its purpose was to survey and locate a road from Crow Wing to Lake Vermilion.[51]

Often it happens, that out of hardship, even failure, benefits of a diverse nature derive. New and better trails and roads mean progress. One bit of advancement entails many others. Even the missioner's trails into the wilderness seemed "paved", and his travel made simpler, by comparison. What he saved in time and energy could many times more often be spent in working with the Indians and the settlers of this period.

Early in December, Buh visited Trobec in the Wabasha area. He was "with me for a whole week." They were both light-hearted and filled with the old camaraderie "like at home." Meetings like these were few and far between, "but he got a taste of my missions right from the first evening after his arrival," Trobec wrote December 6, 1867 to *Zgodnja Danica*.[52] Buh had come to some of the more prosperous white settlements to solicit funds to pay the debt on the Crow Wing church. His efforts were rewarded; money came by mail, too. Buh, himself, wrote to Reverend John Tomazin, brother of Minnesota's Ignatius Tomazin, in Carniola:

> Thanks to you for your efforts and to the benefactors for their alms which you have sent us . . . also the collections of *Z.D.* . . . The new church at Crow Wing was very necessary. . . . Although its interior

is not yet finished your Reverend brother sings Gloria in it to his heart's delight. He lives in the sacristy because Father Pierz's hut (which he wished to keep until he retired), is very poor (and really inadequate for two).

Buh goes on to describe Pierz's last missionary journey on which they went to Ottertail Lake country. Ordinarily the distance of eighty miles required two or three days, depending on whether one went to the north or the south shore of the lake. On both sides there were some German settlers. Indians and halfbreeds lived there, too. Pierz, being almost eighty-three years old, was weaker than even last winter when he went to Leech Lake with Tomazin and then up to Winnibigoshish to see Buh; so they took almost six days, due to trail hardship:

> The horses became weakened; snow fell and made the trail across the prairie invisible. We had a guide, a French-Canadian who had always to walk ahead or to go back. What we had on our sled we unloaded and left behind on the road except what was most necessary, in order to drive on more easily. Despite this, we scarcely made 12 miles a day although we drove the poor horses from early morning until late at night.

They left, Thursday, January 2, and planned to arrive at the mission station by Saturday or Sunday. Now they realized they could not make it. But for another day, hope made chances for an Epiphany feast among these people on Monday, January 6th, look bright. They were only about 15 miles below the settlement so they desperately struggled along all day Sunday. Another snowfall slowed them even more so they put up camp on the forest's edge, less than two miles from their destination. The snow turned into a blizzard with the rise of a fierce wind, and the mercury dipped to a new low.

> Father Pierz had with him a good feather quilt and a cover lined with rabbit fur. When well-wrapped in these, he did not feel the cold very much. I tried to sleep or at least to lie quietly, but could not because the cold penetrated ever deeper and allowed me no rest. So I arose and warmed myself all night at the fire. . . . Even now I shudder at the thought of that night. The horses shivered. My breath froze wherever it fell. If I held my feet too close to the fire, the leather (of my shoes) scorched. If I withdrew my feet, they froze.[53]

Pierz slept peacefully and comfortably. Alone in the night, Buh watched the snow pile up on top of Pierz — a huge mound of whiteness. Miserable in the cold, his thoughts took a serious turn. "What is life after all? As I see Father Pierz lying in the snow, so our unconscious

bodies will soon be buried in the earth, and others will walk over us and philosophise: O what is this world! And how quickly it changes!"[54] Charles Basina, the guide, arose first in the morning after this soft snowfall which formed a white cover over everything. He could not find Father Pierz, and told Buh in a distressed tone, "He has disappeared during the night." Buh pointed him out — sleeping, buried in an extra blanket of snow.[55] That turned out to be quite a humorous incident to recount, but the reality of this winter night was different. Even the morning light of Epiphany gave them a dim view of the day's prospects. They faced an extended storm front in which the winds merely shifted.

Buh mounted the stronger of the two horses and set out to mobilize some help, but the horse collapsed. Buh continued on foot. Battling directly against the driving fury of the blizzard, he too fell exhausted. He realized that he might die. But he thought quickly, "I must return as long as I have the strength. Better to go back to my companions and die with them rather than perish here all alone."

Basina tried it on foot, but with no better success. Survival was the immediate problem. First, it was necessary to keep a fire going, despite the wetness and force of the wind. Pierz always brought along some mutton on these winter journeys. As soon as he sat up, he got the chills; so he spent most of the time "under cover", alternating between eating mutton and drinking hot coffee. They managed to survive another twenty-four hours.

By Tuesday, January 7th, the storm had subsided. Basina made it to the settlement, and soon a rescue party arrived, with transportation. One of the horses of the team that Pierz used, froze to death; the other was too weak to carry a load. Of all Buh's journeys to the Indians of the north country, and he made a mission tour up there annually, "none was so severe and dangerous."[56]

> Other times, the way to Ottertail Lake country does not seem so difficult. From all descriptions (and observations), Ottertail is a beautiful land. For the most part, its soil is very fertile. Already in several places, there are settlers.
>
> In Ottertail City, there are mostly half-breeds and traders. In Rush Lake, there are about twenty families. South of Ottertail, more Germans have settled; in Battle Creek (later Upsala), some Swedes. On the whole, the settlers are contented, as long as they have sufficient in their new situation.
>
> Although Ottertail seems to lie pretty far north, it won't be long before

settlements will touch upon those in the southern counties, with cultivation of the land expanding annually. Thus it will soon be one of the most beautiful and fruitful of Minnesota counties.[57]

The Minnesota frontier was exciting for Buh. Never a day passed without some event, tragic or humorous. Mention already has been made of the chief at Crow Wing, Hole-in-the-Day, and his efforts to secure White Earth for Indians only. He even made a trip with some of the other Pillager chiefs to Washington in 1867, to appeal to the president himself. In April, 1868, Washington ordered the removal of the Chippewa to White Earth. This meant, practically, the evacuation of Crow Wing and other camps and villages. Some of the white and halfbreed families settled in Brainerd; others moved to Saint Mathias. These poor emigrants formed a sad picture as families packed wagons and oxcarts with their meager holdings, and started their journeys to new homes and resettlement.

Around 3:00 p.m., August 17, the young and great Indian leader lay dead. Buh reports to *Der Wanderer*:

> I have sad news to report. Several Indians from Leech Lake treacherously murdered their foremost chief, Hole-in-the-Day, last Saturday afternoon. He was in Crow Wing most of the day, that fatal Saturday, and made preparations to go again to Washington, since so many of his people were dissatisfied with the new reservation. On his way home to his dwelling in the wilderness, eight miles from Crow Wing, he had just crossed Gull River in his buggy (half way home), when Indians waiting for him in ambush stopped him. Three attacked him with their tomahawks and left him dead on the spot. Then these Indians took his clothes, broke into his house, ill-treated his white wife, plundered his whole house, stole all his horses, and returned to Leech Lake.[58]

His assassins were bribed by jealous and scheming halfbreeds. He was buried by his friend, Father Pierz, on the Morrison lot at the edge of the little Indian cemetery, near the little Catholic church on the hill.[59]

Buh always found time to consult with his friend, Pierz, at Crow Wing. This summer of 1868, he came in to finish the interior of the mission church. Newly ordained Francis Toplak, a Slovene, was sent to assist Buh in Belle Prairie and its attached missions.[60] This gave Buh time to discuss with Pierz the plan for services at the White Earth Reservation, where he was the first priest to offer mass.

In September, Bishop Grace made another pastoral journey to central

Minnesota with Buh in attendance. In 1861, he covered the extent of his provincial jurisdiction, reaching into the Red River country as far as Dakota country at Fort Totten and other points west along the Missouri River. This time he came to Crow Wing to see the growth of the central missions. At Belle Prairie, forty-seven received confirmation; eleven at Crow Wing.[61] Many Indians and halfbreeds could not be present. Mid-September was the time of the rice harvest.

There is no question that rice was most vital to the Indian economy. The autumn rice harvest marked the close of the season of socio-economic and religious group activities. A good harvest meant a good winter, when there would be no "hungry moons." It meant the Indian celebrated, at the closing, with dancing and singing for his heart was overflowing with thanksgiving for the abundance granted him by the *Kijie-Manito*, for his sustenance.[62]

> Ears and stalks of wild rice resemble our rye. It grows in the water. In August, its shoots begin to appear from brooks and lakes; in September, it ripens. In some places it grows out of the water so densely as to make the lake appear like a rich grain field. The Indian takes his boat into the luxuriant rice field; he strips and beats the rice to make the grains and ears drop into the boat. After he has filled his boat, he returns to his (camp), singes and scorches the rice somewhat; then he bruises it with his feet (like they bruise barley in the old country). They live on wild rice through the winter. They sell a portion of it at four dollars a bushel to buy clothes.[63]

Like the spring maple sugar camp, the Indians harvested rice in family groups. They recognized rice rights just as they regarded family group rights to a sugar camp. The activity might be compared to farmers' teamwork in barn-raising sessions or in the women's "quilting bees." They worked all day. Evenings were given to recreation, when everyone joined the fun.

Rice was stored in birchen bags, or "par-fleches," covered with hay and sewed across the top. As much "cured" rice as possible was brought back to the winter camps. It was their diet staple. Surplus stores were cached away in the earth, and well marked for a time of need.[64]

Buh scheduled his visits to the Indian missions according to the Indian's life-calendar. Winters were best, because the trails and roads were better, and the Indian led a more settled life. The winter of 1869 was no exception; he spent from January 24 to March 4 at his various stations. Enroute to these, he would stop off at some

of the newer settlements among the whites, too. He worked out of Leech Lake, 80 miles from Crow Wing as a center for these journeys. From there, it was a day's trip of forty miles to Winnibigoshish; ninety miles to Red Lake, taking three to four days; and one hundred miles to White Earth, requiring at least three days. Buh assured the readers of *Zgodnja Danica* that travelers need not look for comfort on such journeys; then he stressed some general guidelines to follow in wilderness travels.[65]

Among the new settlements he came to, during his many apostolic journeys, besides those already mentioned, are: Reno (a Czech community); Millerville, a settlement of about eighty German families, started by Pierz. The parish of St. Salvator, five miles south of Belle Prairie, was later called Holy Redeemer of Little Falls. It was served by Buh since 1868 as a mission station. Brainerd developed after the displacements from Crow Wing in 1868–69; and due to the coming of the railroad, it outgrew the active trading post and transportation center at Crow Wing.[66]

The Indian missions were visited early in the winter of 1869–1870, because Buh was going to Europe. Tomazin took Buh's place during his absence from Belle Prairie and its missions. About February 21, Father Trobec hurried from Wabasha to St. Paul to meet him. Together they took the train to see Father Zuzek at St. Peter and Father Plut at Winona. This was a sort of an extended going-away "party," among friends and his countrymen. He was their seminary professor at St Paul back in 1864. Being experienced as a pastor and now as Indian missionary, he gave them help more than once in their early missions, after ordination. They gave him many messages and greetings for their friends and families back home. All wished him *bon voyage*.[67]

Arriving just on time for Palm Sunday hosannas, Buh came into Ljubljana on Saturday, April 9th. On Monday, he set out promptly for Rome, where the twentieth ecumenical council (Vatican I, 1869-— 1870), called by Pius IX, was meeting since opening session on December 8th.[68] About 100 bishops and other church officials and their advisors were deliberating over current world problems and how these concerned the church and the faith of its membership. The rise of nationalism, struggles for democracy and unification, industrial expansion, and the spread of agriculture among increasing populations made for needed land reforms by various governments. Tension over these issues between the Italian government and the Vatican, resulted in the confiscation of the papal states, later in this same year, September

20. War broke out; hence, the council adjourned in October and never really completed its business, or formally closed. The reigning pontiff became the "first prisoner of the Vatican."

Buh came just in time to attend the third public session in the basilica of St. Peter. He was present for the papal benediction at Easter, *urbi et orbi*. At the third general meeting, the first constitution, "*De fide catholica*," was passed unanimously on April 24. The statement on papal infallibility precipitated heated discussion and debates not only at the council, but protests from national leaders and thinkers of Europe, as wĕll as defenses from pen and in fiery speeches over the world. Names that made the headlines included America's Archbishop Spalding, Britain's Cardinal Manning, Bismarck of the Prussian ministry, and Ollivier of France. Either their statements or their silence was significant. John H. Newman expressed his fears of the possibility of such a pronouncement at this time of world events, and of its untimeliness, in a letter as early as March, to his bishop at Birmingham, Ullathorne.[69]

America was well-represented at this great congress of bishops and church leaders. Of a possible forty-seven bishops, thirty-seven attended. Besides these, there were seven archbishops, and two vicars apostolic. On the question of papal infallibility, the American archbishops, as others, were concerned about the timing of such a document. For it were Archbishops Spalding (Baltimore), Williams (Boston), Wood (Philadelphia), and Conroy (Albany); against it were Kenrick (St. Louis), Purcell (Cincinnati), and Verot (St. Augustine). The United States bishops were likewise divided; among the minority (con) were Mrak and six others, when the entire draft came up for a vote on July 13. The fourth general session with Pius the IX presiding, met the day before the outbreak of Franco-Prussian hostilities. In a great storm, "amid thunder and lightning the pope promulgated, on July 18, 1870, the new dogma, like a Moses promulgating the law on Mount Sinai."[70]

Mrak was absent from the final voting of the fourth public session, as were about two hundred others. They had left on account of the pending war, properly excused by the registration clerks. Absentee votes of *placet* after the promulgation, were sent in by these minority bishops by mail. Mrak's ballot arrived in Rome sometime in January, 1871; others came even later than that.[71]

Ignatius Mrak, Pierz's co-worker in Michigan Territory, who was elevated to the episcopacy in 1869 as second bishop of Marquette, succeeding Baraga, presented himself in early December at the coun-

cil.[72] He and Buh were good friends from America and had arranged their meeting for this time in Rome. Buh left his baggage with Mrak while he, traveling lightly, journeyed via Constantinople, to the Holy Land to visit those places made holy and memorable by the footsteps and life of Christ. Among all the shrines, Jerusalem and Bethlehem impressed him the most, in a spiritual sense. With war getting closer every day, Mrak grew anxious. He reported to *Zgodnja Danica* issued July 1, 1870 that he expected him any day.[73]

By the time the editor published the next weekly issue, Buh had returned to Rome by way of Cairo, Egypt, where he saw the great pyramids. Full of adventure and energy, and toughened by his pioneering exercises in Minnesota, he just *had* to climb to the top of one of these historic monuments with the guide for a glorious bird's-eye view of the Sahara. It was time for a moment of meditation, too. He arrived in Ljubljana July 10, for a visit at Loski Potok, the parish in which he served as assistant for two years right after his ordination. Buh had many friends and eager well-wishers, who clamored to see him; he had messages to deliver too so he stopped off at various points, such as Semic and Bostanj. Around July 15, he planned on visiting Radece, his second parish assignment; July 20 saw him in his favorite capital in the world, Ljubljana.[74] He stayed at the seminary, his alma mater, making himself available for any and all who wanted or asked for an opportunity to see him. He had learned to love America and now, what more could he do for her? He extolled her greatness and her possibilities. Pastors gave him their Sunday pulpits to talk of his experiences and the needs of the church in frontier America — young as he was young, and looking to a beckoning tomorrow. He met the seminarians in class and out of it, urging everyone with an ounce of sacrifice in his heart to think about Minnesota. "The lack of priests is still great in America where thousands upon thousands of people are constantly pouring in from Europe. Many who come wild (*sic*) will become still more wild without priests."[75]

He had already lined up three theological students interested in going back with him to America. He zealously pursued a course of recruitment when he first arrived in his homeland, as stated in the April 15, 1870 issue of *Zgodnja Danica*.[76] He traveled to Vienna to request funds from the Leopoldine Foundation, "to enable him to take his missionary novices, especially several from higher schools whom he had secured at various centers."[77] From Vienna, he went

to "Linz and from Munich to Biberach to gather his candidates. He wishes to take with him quite a few."[78]

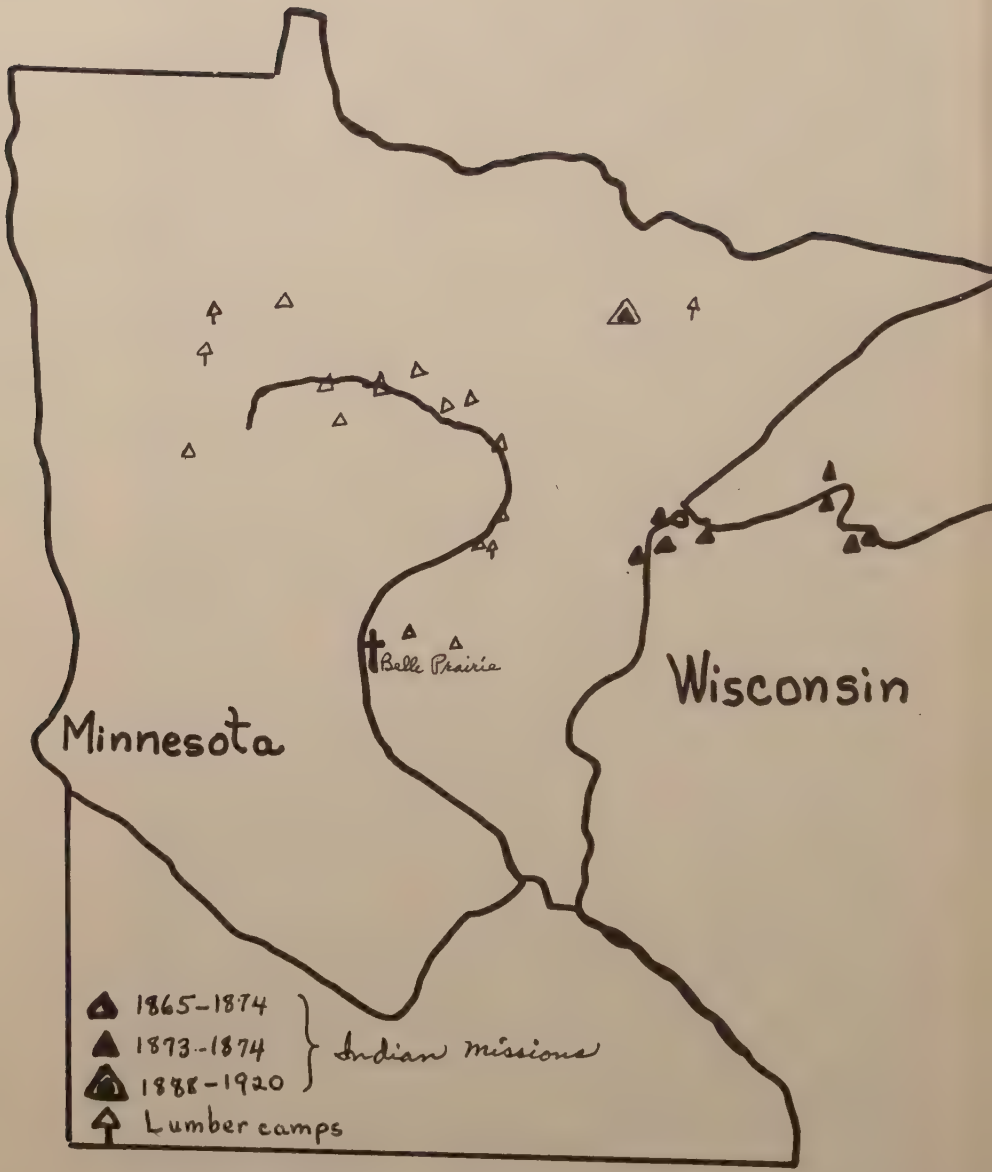
By September, all was set for America. Buh had seven students: one Slovene; six Germans. Among them were: John Pavlin, Max Wurst (later monsignor at Wabasha), Alois Stecher, Paul Rettenmaier, Alois Hermanutz (later vicar general of the Crookston diocese), William (called Guido) Esswein, and Lawrence Wieseler. In the same company were: Martin Mikush, a carpenter; Buh's sister, Catherine; Trobec's sister, Mary, and Catherine Stecher.[79]

Germany was in festive mood. She was victorious over the French, and Emperor Napoleon III was captured and dethroned.[80] Flags waved from every building; there were parades in the streets. Trains were jammed with troops and routes accommodated for them such that the "American troop" of twelve had to change trains five times one day, to get to Cologne, then on to Halle and Antwerp, and finally Liverpool. Here they boarded the steamer, *Batavia*, embarking September 20, for a thirteen-day trip to New York, arriving October 2nd.[81] By arrangement, Buh sent four of the students to St. Vincent's seminary at Latrobe, Pennsylvania; three to St. Francis in Milwaukee, Wisconsin; one to St. John's Abbey at Collegeville.

Buh brought back some relics for his missions from Jerusalem. He favored his bishop with a little dish of pearl inlay with one of the Holy Land shrines depicted. Settled at Belle Prairie by October 22, he started out at once on the mission trail. Renewed and stimulated in mind, body, and soul, he went with a singing heart to what he most loved — people, especially his Indians — and his commitment of service to them.

He had a regular schedule for his mission tours, which he covered from 1870 through 1874. Winters took him north as before, to Red Lake, Leech Lake, Winnibigoshish, Cass Lake, Mille Lacs, White Earth, Little Rock, and White Oak Point. Other times it was: Two Rivers, Rich Prairie, Long Prairie (his first stop in the fall of 1870), St. Stephen, Crow Wing, Millerville, Little Falls, Sauk Center, St. Lawrence at Duelm, Brainerd, St. Anthony (Kraintown), Melrose, and of course, his central mission of Belle Prairie. Some places had services twice a month, some once a month; others had only annual missions from a few days to a few weeks, depending on the size of the mission, its needs and its distance from his home base.[82]

In mid-July, 1871, Bishop Grace returned for a confirmation tour




*Indian Missions and Lumber Camps served by Father Buh.*

around the St. Cloud area. The confirmants constituted a large group, mostly children of German and some of the French and Slovene settlers. These included a group Buh took care of "on account of the French." Before that, the bishop consecrated the new church at St. Joseph, Stearns County, the first church to be consecrated in Minnesota. The bishop also left "Ignatius Tomazin with me to share my missionary work." He also promised to return soon for more confirmations around Belle Prairie, and the more northern missions.[83]

Pierz took ill early in 1871. Buh went down at once to minister to his sick friend, bringing him back to Belle Prairie. Not long after this, he took sick again at Crow Wing, where he had returned after he recuperated with Buh. Upon the advice of the bishop, Pierz was persuaded to retire to Rich Prairie.

Reverend Voigt, formerly of Pierz tells us in *Pierzana*, written for the celebration of the centennial of Rich Prairie and its church, August 13, 1965, that a little log church was first built by Pierz and Buh from Belle Prairie in 1865. Buh visited it occasionally from 1866 to 1871.

In the fall of 1871 Father Pierz became Rich Prairie's first resident pastor and remained until the fall of 1873. The log church was poorly built and was cold and drafty with a dirt floor. Father Pierz did his best to say Low Masses so at least the congregation could sing their well-known German hymns accompanied by Mr. Rauch on his violin. Someone stood at Father's side throughout the mass to see that he read all the prayers — virtually blind after years in the smoke-filled wigwams of his Indians.[84]

This growing settlement was the future Pierz, Minnesota, where life would be a little easier for the aged and ailing missioner. Almost blind, he received permission to say the same mass daily, in honor of Mary, the Mother of God. By 1873, he retired to his native Carniola where he died on January 22, 1880, at the age of ninety-five.

Buh carried the burden of the northern Minnesota missions for some years already. Now he was without his dear friend and his pillar of strength who had guided him to these virgin forests of Minnesota and the goal of his life. Like a "giant running his course," he continued building new churches and blessing them, taking care of the many ills that beset people as humans. He inherited Pierz's homeopathic remedies. Hereafter, he bought the basics, concocted the mixtures himself and administered them, as needs arose.[85]

To enliven the faith of his people, Buh invited a noted Jesuit orator

to conduct missions in his district. He accompanied Reverend Francis X. Weninger to his various missions. After two weeks he returned to Belle Prairie while Weninger went on to St. Paul. It was profitable for the people and their spiritual renewal. Factors in wilderness living sometimes militate against a deep spiritual life for certain types of persons whose souls were, perhaps, already closed against God's grace. Converts from paganism had a child's faith that required maturing. Father Weninger's mission programs, given in key centers, were aimed at such maturation; at least they might give direction to such development.

Buh himself stood at the crossroads. A certain chapter of his missionary life seemed closed. Comparing his life to a single day, he stood at late morning. He looked to the future — high noon, coming up on the zenith. He could not see to the sunset, but he was optimistic. His heart sang — *"Excelsior!"*

# IV

# The Vicariate of Northern Minnesota

> Yet one thing I wish to say: We have renounced all our customs except the beating of the drum. It calls us to prayer. We use the drum as you use the bell. Many hear it and come to pray. At the sound of the drum we assemble. We kneel down and pray. We use the bell not as formerly for heathenish purposes. Others of our Indian bands, who came to experience why we beat the drum and heard us praying, agreed as soon as the drum sounded forty beats, they would assemble for prayer. We speak to you the truth . . . I am finished.[1]

The spontaneous resolve of an Indian neophyte from Pembina in the Red River district, speaking at White Earth Reservation festivities, to the Minnesota black-robes, expresses the broader meaning of the present chapter title. The war path turns now toward prayer and the way of peace. The beat of drums for war and for scalping celebrations has changed its meaning to the sound calling the wilderness folk for joyful praise of the Great Spirit. This humble convert to the church, speaking for many of his Chippewa brothers, describes his new warfare, at the opening of his speech, "I have buried savage customs deeply. I promise now what I promised the Great Spirit at baptism."[2]

Father Buh's second decade in America would not be without hardship. Buh was a resourceful man, a man of his age, but above all, he was a man of prayer, of buoyant spirit, and of hope. He was ever hopeful that consistent and persistent efforts in an educational program for the Indians would bear fruit both in a cultural and in a spiritual sense. With Minnesota's growth in population and its more organized socio-economic expansion since it came of age when it achieved statehood in 1858, the economic boom was on. It touched

every phase of human life. The Catholic church, too, felt immense growing pains and the agony of unfilled needs in many quarters. Private letters were exchanged between St. Paul and Rome, and other extensive communications with the bishops of the area which forced a provincial synod in St Louis, Missouri, March 11, 1874, leading churchmen and laity alike into believing "the matter of a new Vicariate to be acted upon" soon.[3] Bishop Grace had advocated the division of his diocese, before 1871, when he felt the rapid growth due to immigrating settlers required a reorganization.[4]

In the years when the United States was passing through some of its most rapid population growth from abroad, vicariates apostolic were established as the ecclesiastical division of the church in those regions of sparse settlement. The bishop appointed for a vicariate, called the vicar apostolic, acts as the pope's delegate for that region under his jurisdiction. Dioceses and vicariates are parts of a larger area or region of administration called a province. The see city of a province is administered by an archbishop or metropolitan. Bishops and vicar apostolics are termed suffragans of the metropolitan. Until this time, St. Paul was a suffragan see of St. Louis. With the formation of a Vicariate of Northern Minnesota, the provincial see would be divided, making Milwaukee the new division for the northern Mississippi valley region.

Despite the growing needs of the church in America, especially Minnesota, and despite some of the problems among the Indians of his missions, Buh saw progress and this is what always gave him courage and hope to continue in his high purpose. He continued Pierz's missions and saw to their developing growth and improvement. He started many new missions himself as settlers continued to flow into the state and to push northward. His Indian missions to the north and west brought new conversions annually. There was no herald to announce Buh's successes and achievements, but the increasing number of bells echoing in the wilderness became resounding symbols.

At this time, northern Minnesota territory had only 29 priests — 8 diocesan and 21 religious; 42 churches and 40 missions; 1 religious order of men, the Benedictines at Collegeville; three orders of women: Benedictine Sisters at St. Joseph, Minnesota; the Franciscan Sisters at Belle Prairie, Minnesota; and the Sisters of Charity at Fort Totten, Dakota Territory. The Catholic population was approximately 18,500.[5]

By February 12, 1875, the Holy See erected the Vicariate Apostolic of Northern Minnesota. Abbot Rupert Seidenbusch, first abbot of

St. Louis-on-the-Lake, later transferred to St. John's, Collegeville, was named titular bishop of Halia and vicar apostolic of the new territory, with residence in St. Cloud, his see city. He was consecrated on Sunday, May 30, 1875.[6] It is interesting to note that the new vicariate included about two-thirds of the former diocese of St. Paul. Specifically this meant the territory north of the southern boundaries of the following counties: Chisago, Isanti, Sherburne, Stearns, Pope, Stevens, and Traverse in Minnesota; and Richland, Ransom, LaMoure, Logan, Burleigh in North Dakota; from the state of Wisconsin on the east, to Canada on the north, and the Missouri and White Earth rivers on the west.[7] Although it was not a full-fledged diocese, canonically it functioned as one.[8]

Rupert Seidenbusch was born on October 13, 1830, in Munich, Bavaria, where he received his education through his first degree. In 1851, he joined the Benedictine community at St. Vincent's in Latrobe, Pennsylvania, where he became a monk in 1852[9] and was ordained in 1853. In 1867, he was appointed first abbot of the Minnesota Benedictines, acting in this capacity for nine years. As bishop, he was only forty-five years old, well-fitted for a task that required energy that such a young man could render. Previous to his new job in Minnesota, he had served as Prior at St. Vincent's abbey under Abbot Boniface Wimmer, after some experience in Pennsylvania missions and recruitment efforts in the east for the new abbey.

It is important to note that whenever bishops and other prelates of church are appointed by the Holy See, it is always done upon the advice of the hierarchy of the country or area concerned. In the case of the Vicar Apostolic of Northern Minnesota, the American prelates submitted Father Buh's name as a candidate for bishop. He ranked second place (*dignior*); Father Alexander Berghold came third (*dignus*). However, Abbot Seidenbusch ranked first (*dignissimus*) on the list of candidates.[10] His selection was generally very well received, as the people of the area felt the Benedictines deserved such a signal honor, having done so much for the building up of the church in Stearns county and beyond.[11]

In the absence of Bishop Grace who was in Europe recruiting priests and making his *ad limina* report to the pope concerning his diocese, Bishop Seidenbusch was consecrated by Bishop Michael Heiss of La Crosse, at St. Cloud.[12] He was assisted by Bishops Joseph Dwenger, C.PP.S., of Fort Wayne and Louis Fink, O.S.B., of Kansas. Bishop John Hennessey of Dubuque, an old friend of the new bishop, delivered

*Bishop Seidenbusch and a group of his diocesan priests at the time of the establishment of the Vicariate of Northern Minnesota.*

*Print of Father Buh's painting of the* Ecce Homo, *done in oils, called a chroma in many of the references to these.*

the speech for the occasion.[13] Buh attended the solemnity and was appointed to the vicariate council;[14] he served as vast a mission territory as before, but now under a new jurisdiction.

The new bishop lived in St. Mary's rectory until 1876 when the Joseph Broker house near the corner of Sixth Avenue and Third Street North, St. Cloud, became his residence. He wanted St. Mary's church for his cathedral, but Alexius Edelbrock who succeeded him as abbot, and his monks felt obliged to refuse him because of community needs. He then built Holy Angels church which became the pro-cathedral until 1937 when the Holy See designated St. Mary's church as the cathedral of the St. Cloud diocese.[15]

Shortly after his consecration, Seidenbusch decided to make a confirmation tour, confirming where the sacrament had not been administered before. He also planned to make pastoral visits throughout the expanse of his diocese in Minnesota to Pembina in the Red River Valley on the Canadian border, and into Dakota. He took with him as guide and companion his friend Buh, who was acquainted with the routes of travel and with the majority of the missions and their conditions, having made a similar tour with Bishop Grace in the summer of 1872, and having attended many of these missions himself.[16]

Starting out from St. Cloud, they began the visitations of the missions. Summer was at its peak, and Buh discussed leisurely the villages, towns and settlements as they passed in their horse and carriage up the east side of the Mississippi, on the rutted stage line road which had been somewhat improved since the mail cart had started daily runs from St. Paul. They came to Sauk Rapids, but the bishop was familiar with this town from Benedictine history. Here on May 20, 1856, Father Demetrius Marogna, in charge of four priest-monks, took up residence in Pierz's floorless log-cabin-chapel dedicated to St. Luke, 14 by 20 feet, their first Minnesota monastery and church. It served temporarily until 1857, when they received, as a gift, a larger site about two miles below St. Cloud on the Mississippi river, where St. John's was first located. The log church at Sauk Rapids was closed since 1868, when it was desecrated by some vandals, and Pierz "denounced such impiety . . . thundered that the malediction of God rested on the place, and that no parish would exist (there) for the next fifty years."[17] It was better to let silence cover the details of this painful experience which both so well remembered, and which was so exceptional in Minnesota missionary history.

Buh recounted for the bishop the plan he set up for his own missionary

journeys, serving the larger centers twice a month or more; others, once a month; and still others in intensive mission sessions of a few weeks or a month in length. This latter applied especially to his Indian missions where he spent three to five months of the winter and/or spring, conducting an intensive educational program as well as the usual mission services of spiritual aid. He preferred to go to the Indians in winter, not only because their life was less nomadic, but also because he could haul his supplies more easily by flat-train.[18] The bishop had heard of horse carts, mule packs, and dog sleds, but this was a different mode of travel and he inquired about it. Buh explained that it was a vehicle, something like our present tobaggan, but much larger, with "front end bent upward" to which a cord is attached and then "hitched to the harness of the horse."[19] It glides smoothly and easily on the snow and holds much more than a wagon or wheeled cart when loaded with freight and passengers. Besides, its center of gravity was lower, so it did not topple as readily, as they followed wagon trails covered by snow in winter. It could be pulled by the horse readily through the forest and over frozen streams and lakes in winter. The bishop listened eagerly; he admired Buh's spirit, his enthusiasm, his idealism, and the sincere, Christ-like motivation that inspired his life and his work.

The bishop and Buh realized the needs of the northern missions and together they planned to strengthen God's kindgom in this region, so fertile with possibilities yet undreamed of. Both were of the same age, the bishop being Buh's senior only by three years. At the prime of life, both had much in common.

The settlement at Rice was passed almost without notice; it was so small. Whenever Buh traveled this way to and from St. Cloud, he said mass at the Rice Hotel, just as Pierz before him had done. Buh is said to have given the first impetus to the establishment of a mission there. It was not realized, however, until the Benedictines began to come over more regularly, and as more settlers took up residence there in the 1880's.[20] Royalton was another station that Buh served at special request or upon some emergency that came to his attention. Father Tomazin, who assisted Buh after his work with Pierz ended in Crow Wing in 1871, included it in his mission tours sometimes, too, working out of Belle Prairie, as did other assistants who followed.[21]

Well into the day, on July 25th, they approached the "Place of the Little Squarely Cut-off Rock" (Chippewa: *Kakabikansing*), the center

and seat of Morrison county, known as Little Falls. This townlet, developing on both sides of the Mississippi, is a beautifully romantic site. The falls in the river at this place "flows over a bed of solid slate stone, with sharply cut slate banks on both sides," forming a magnificent sight to behold! — not to speak of the potential water power the twelve-foot height or head affords for industrial development.[22] Well did the Indians name it, for they were the first to visit here, pitching their tents in early encampments before the coming of the white man. Explorers, such as Lieutenant Zebulon Pike, searching for the source of the Mississippi in 1805, glamorize the history of the place. Others made of this spot a trading post for the colorful fur-traders, trappers, voyageurs and *coureur du bois.* Dressed in their fringed buckskin outfits, their brightly colored sashes and caps, they paddled the canoes of commerce up and down the Minnesota waterways, causing the wilderness to resound with their songs and *joyeux de vivre*.[23] The quiet of these streams was now further broken by the logging booms that fed the sawmilling and lumbering towns — all the way to St. Paul, timber to be distributed to many points of this country.

In 1875, Little Falls village was the principal place of business in Morrison county. With a population of less than 500, it could boast of six general merchandise stores, one hardware store, a drugstore, two millinery shops, four hotels, a wagon and carriage factory, two livery stables, outlets for farm equipment, lumber, and finished wood products, blacksmithies, a boot and shoe shop; the village provided the skills of a tinsmith, a printer, and other trade shops, offering the frontier settlers a wide variety of goods; besides three churches, a public school, a court house and a weekly newspaper, and other services of a professional nature.[24]

Little Falls had a district judge in territorial days, the Honorable James Hall, descendant of a long line of Halls in the town's history, December 4, 1857.[25] The Halls were very active socially making Little Falls the "belle of their balls." The chief points of activity in the surrounding area were the communities of Swan River, Fort Ripley, among others. By any standard, but especially by the pioneer standards of central Minnesota, these social events reflected "the elegance of society in mid-19th century."[26]

Buh pointed out to the bishop the new Catholic church they were approaching, one of the three churches of the little village. He recounted the growth of the church from the time of his first visits in 1865, when the Churchill store was purchased and used as a chapel for his

occasional visits to this place.[27] Then Father Tomazin, Buh's assistant at Belle Prairie after Pierz retired to Rich Prairie, took over some of the local missions and stations, among them Little Falls. Buh bought the vacant Methodist Church at the corner of Fourth Street and Second Avenue Northeast, in 1870. Father Tomazin took over all of his missions when Buh took his first trip to Europe in 1870. During this time, he organized San Salvador as a parish, for the Catholic population. He saw to the remodeling of the church. By 1871, Buh noted they procured a bell which rang out jubilantly following its solemn consecration by Bishop Grace, September 24th of that year. From then on, mass was said in the remodeled frame church of the Holy Redeemer.[28]

When the bishop arrived, the bells pealed again, calling all to special services. They were expecting the new bishop; so they assembled promptly. This proved to be an eventful day for this village community. Forty persons were confirmed;[29] the entire congregation participated. Clergy of the area assisted in solemnizing the sacramental ritual, talking to the people in French, German, and English. A reception for the bishop followed, after which they served a parish dinner. Buh pointed out to the bishop future needs of the Catholic community. As the number of German settlers increased each year, and as their families grew, the children would need a school. The Germans were already asking for a church on account of the language difficulty at Holy Redeemer, which began as a French community. All these needs demanded more personnel in the vineyard of the Lord.

The number of missions under Buh's surveillance was so great that he needed more and more assistants, but often too few were available. His aim was to get a resident pastor for a community that developed sufficiently to be organized as a parish. Before a resident pastor could be had for Little Falls, there would be many change-overs in assistants. Following Father Tomazin, there came Fathers Charles A. Richard, Arthur Sicard de Carufel, and then James Fortier, "the first resident pastor of the parish."[30]

> Father Fortier, a brother of Dr. G.M.A. Fortier, set about the erection of a rectory as his parish grew. It was after Father Arthur Lamothe was appointed to the parish in 1890, that the new St. Francis Xavier Church was built, replacing the old frame building. Father Lamothe, who served the parish until October 14, 1944, had hoped to see a parochial school built on lots adjacent to the church, which had been purchased in 1893, but the decline of the lumbering industry here resulted in a setback to church growth, and he never realized that dream.[31]

*The old Methodist Church became Holy Redeemer Catholic Church under Fathers Buh and Tomazin, 1870. Later, St. Francis Xavier was built under Father Lamothe, Little Falls, Minnesota.*

After the events of this Sunday, the tenth after Pentecost and the feast of St. James, the Apostle, the people slowly dispersed, chatting in little groups, pleased with Father Buh's administrative efforts in their regard, and impressed with their new bishop. It was the first time they met him face to face; they liked what they saw. They waved farewell as the bishop, Buh, and his assistant mounted their cart for a brief drive to Belle Prairie, for the night.

It was sunset, as they headed north. The river clearly reflected the dying day, as it moved languidly on its course in the opposite direction. Each of the riders seemed happy to contemplate the events of the day in the cool of evening under such a magnificent display of color over the western horizon. Like the earth, so life has its horizon. The broader its range, the better perspective one gets of the whole envisioned by it.

The bishop and Buh spoke quietly of plans for the next day, when Belle Prairie came into view. The little hamlet nestled along the river's eastern side, matching the peaceful setting of the two islands, silhouetted against the dusking sky. The riders could hear the water rushing over the rapids. At this point, they turned right on the road that led to the church and rectory. Buh had been pastor here since 1865; before that, it was irregularly attended by Pierz since 1852; Ravoux, Gaes (1862–64), and Francis Five. Tomazin had been here as co-worker and assistant to Buh from 1871, until his transfer to White Earth Indian Reserve in 1873. Trobec preceded Tomazin from September of 1865 to summer, 1866; he was followed by John Pavlin (Paolin)[32] and Francis Toplak. Other times, Buh was assisted by Fathers Joseph Vill, O.S.B., Jean Baptiste Genin, O.M.I., C. L. Schneider, and C. W. Magnee, until later when he moved his center to Perham.[33]

Often these men were called assistants, but more often they were really Buh's replacements. Only in this way could he give more time to other missions growing up in the vast territory under his care. He could make "reconnaissance" visits to ascertain the needs of the new settlers, or he could take time to go for a few months to his Indian missions to the north. In this way, he had assurance that missions more developed which had become parishes or maybe would soon become parishes, would not be left without a shepherd. However, no matter how many changes there were in assistants or co-workers, Buh was the continuing link for these people. He might be better called the administrator to all these missions and parishes. Since he served on the vicariate council under Bishop Seidenbusch, he was

well-informed about the entire territory as his reports reveal in this period of Church history in Minnesota.[34]

Buh apprised Seidenbusch of some of the needs of the vicariate of which he was not aware. Just as he told the bishop of the growth of Little Falls, Buh traced the story of many of the other missions he was desperately trying to reach at different times in their development. There was Rich Prairie, where they were to go the next day, founded in 1866.

Holy Cross at North Prairie had a varied history. When German immigrants came in to farm the land, Pierz first visited occasionally, offering mass in 1864 in the log cabins, and administering the sacraments. It was called German Settlement in those first days. By 1866, Buh found about twenty families here that warranted a mission chapel, which he built. Holy Cross Church measured about 18×24, and it took two years to complete, as the parishioners provided the land (by Jacob Tramer), the materials, and the labor themselves, costing only $74. In 1869, Buh had the church blessed — another of those rare occasions for jubilation in the wilderness. He had the aged Pierz officiate.[35] Buh and Tomazin took care of the mission until 1871, when the church was enlarged due to influx of other nationalities and more Germans. It was placed under the Benedictines who could take regular care of the services. Because of the polyglot nature of the population, its name was changed to North Prairie about 1873.[36]

Other missions described similarly were St. Stephen (Brockway) in 1867; Fort Ripley was serviced by him after 1866; Long Prairie, since 1869. Brainerd, Gilmantown (Benton County) and Duelm (St. Lawrence) have been taken care of since 1871.

Between 1867 and 1871, Pierz and Buh ministered to Millerville, about 50 miles further west. Mass was first offered in the home of John A. Miller. About a year later, Seven Dolors of O'Chippewa was built. In 1871, Buh escorted Father Weninger on his mission tour. Places where he preached included Little Falls, Long Prairie, Otter Tail Lake, Rush Lake, Millerville and Brainerd — all the places he did not reach or which did not exist when he made his first tour in 1856 under the Benedictines, concentrating on their missions at St. Cloud and its environs. At Little Falls, he preached in French. Here he met the aged and now almost blind Father Pierz, who had come down for the conclusion of the mission from his retirement at Rich Prairie. He congratulated him on his role in the marvelous success in the development and growth of the Catholic life in this

territory that was almost uninhabited when he first came. Pierz was deeply touched and wept.[37] From 1871 to 1874, Buh and Tomazin continued to serve Millerville.[38]

Buh also constructed churches: St. Lawrence at Duelm, Two Rivers at the Lake, where he built St. Anthony of Padua (Kraintown), and two at Gilmantown; one of these was for the Poles; and one for the Irish and French. His apostolic journeys brought him to Sauk Center, since 1865,[39] and he was the first priest to say mass in Aitkin, in 1871, offering mass in the section house.[40] Just before the bishop was appointed, Buh was over to Pleasant Valley in Sherburne county; he went up to Swan River; St. Wenceslaus; and at Foley, St. John the Baptist, in Benton county. In 1873, after the Northern Pacific railroad came in, Buh added Wadena, Perham, Detroit Lakes, all along the railroad line.[41]

Next day was to be another busy one; so they decided to retire. The lodging at Belle Prairie that Buh offered the bishop in his rectory was simple and plain, but adequate. The bishop said he would look over the mission the next day, in broad daylight. Buh was proud of this little town where he had spent ten years of service already.

On the morning of Monday, July 26th, Bishop Seidenbusch confirmed twenty-six souls in Holy Family Church. People were eager to see the new bishop so the church was filled. The ceremony followed a High Mass in honor of St. Anne, mother of the Blessed Virgin Mary. After the usual long speeches in French, German, English, and a few remarks in Ojibwa, addressed to the Indians present, on the sacrament of confirmation, they concluded with benediction of the Blessed Sacrament. Truly, each man not only heard in his own tongue the wonderful works of God, but he participated in his own tongue in some way. Latin was the liturgical tongue, but all exegesis was in the native languages, as was all of the congregational participation.

It was noon before the church ceremonies were over. Then came a reception for the bishop — nothing formal, for the bishop himself was very informal. The day was another beautiful summery one. Those that came in from long distances joined the parish picnic. Later Buh took the bishop up to Fort Ripley to get acquainted, and showed him around the Belle Prairie Catholic establishment. This meant a visit to the Sisters, and to F. L. Malessy.

Already in 1871, Buh states in his diaries that "we are getting ready for the Sisters".[42] Buh knew well the successful work of the Bene-

Buh Centers of Work
Missions served / stations
Visits to camps or settlements
Special visitations with Bp. Seidenbusch
Special occasions
Railroad lines formed later and used

*Buh Missions and Stations*

dictines in St. Cloud. He urged the bishop for more help in every report, written or oral. Bishop Grace of St. Paul, always on the look out for various types of personnel to fill the needs of the Church in Minnesota and to help Buh, toured Europe and contacted many sources for possibilities. It was he who invited Mother Ignatius of Jesus (Elizabeth Hayes) to come to his diocese when he learned of her desire to open up new fields of work in America, while in Rome. She was an interesting character, an English woman, born in 1821, and brought up a sincere Anglican. She joined the sisterhood and soon became abbess. She received instructions from Edward Cardinal Manning, became a convert, and entered the Third Order Franciscans in Glasgow, Scotland. Not long after that, she joined the foreign missions at Jamaica, but ill health made her return to Europe.

In 1871, she received approval from the Holy See for a prospective congregation of women to work among the Indians and negroes of America. She arrived in New York in late 1872, and came to Minnesota in March of 1873. She made her first temporary abode at Brainerd.[43] Buh was busy helping to procure land. They succeeded in getting the Paquin property in Belle Prairie.[44] The Sisters' school for Indian and other children opened January 1, 1874.[45] Simultaneously, they set up a printing press to publish the *Annals of Our Lady*. (Later, part of the publishing was moved to Brainerd.)

Buh mentioned to the bishop that he had built a school earlier for French-Canadian and Indian children. The farmers of the area helped by bringing in lumber. But the building had hardly been erected when it was burned to the ground. What he did not tell the bishop was that he lost the manuscript he had been writing on Indian lore.[46] Although he was beautifully resigned to the happenings of the fire, he felt very keenly the loss. Today, investigation would call these happenings "arson." There was some ill feeling due to national factions, and the in-fighting that went on was only one aspect of this tragic event in our Buh story.

In 1875, the prospects for the Franciscan community looked bright. This was the year their convent and academy were completed. It was the first year they received candidates for their American foundation. The bishop encouraged them in their good work, and gave his blessing and approval. "Thus was established the Institute of the Missionary Franciscan Sisters of the Immaculate Conception with motherhouse at Belle Prairie."[47]

About the same time that the Sisters had their day school for children

of the Belle Prairie vicinity in the log cabin, and that they were planning their academy for girls, a parish boys school was begun in 1873. Mr. F. L. Malessy was in charge and taught. He was the Francois Louis de Gonzague de Malissy, a Frenchman with a German accent, accused of spying, who fled Napoleon's police. He came to America as a Franciscan brother with two others. Eventually they came to Minnesota and joined Father Tomazin at White Earth. The two had temperaments too much alike, and did not get along too well; so Malessy left and picked up jobs wherever he could, eventually returning to White Earth. No doubt, Buh hired the poor fellow for the school in Belle Prairie as Mr. Malessy was a very capable person and well educated, having come from the house of the famous Gonzagas.[48]

The feast of St. Mary Magdalen de Pazzi was transferred in 1875 from May 27, the Solemnity of Corpus Christi, to July 27. This was the last of the bishop's triduum visit in this area of his vicariate. He and Buh set out for Rich Prairie for another day of mission visitations. Both knew the history of this little town: From a little log cabin chapel built in 1865, it was attended by Pierz, Buh, Trobec and Tomazin.[49] Pierz retired here from Crow Wing in 1871, becoming the town's first resident pastor. Although he was very feeble, he carried on with the help of sympathetic parishioners until 1873, when he returned to Carniola. Tomazin was sent as his escort by Bishop Grace.[50]

Both men realized how beloved this sainted missionary was in the eyes of the people. They expressed their own high regard of him. Buh had a few anecodotes about Pierz to tell the bishop. Buh, being a good story-teller, gave the bishop a few hearty laughs enroute to Rich Prairie. Both had a fine sense of humor; they could make a joke and take one.

Soon they were riding through Pierz township. There are no lakes and only one stream, the Skunk river, a feeder into the Mississippi through the Platte River. En route, Buh told about St. Matthias, when it was settled after the removal of the Indians to White Earth in 1868–1869. When Trobec and Tomazin had been his assistants, he had been able to reach these people more often. Now, he told the bishop, his visits were very irregular, unless the resident pastor at Rich Prairie took care of the mission, as Father John Pavlin did from the fall of 1873 until the summer of 1874. It was located a little north of Fort Ripley Station where they drove around the night before. Buh was anxious to point out that the door from Crow Wing's

St. Francis Xavier's Church was transferred to the St. Matthias church just last year, in 1874. The people who had moved there from Crow Wing requested it. The bishop nodded acquiescence; he knew any relics of that sort needed salvaging, lest they be destroyed by looters and vandals for whom deserted buildings have a special fascination.

They were driving in the horse cart along one of the two roads in the township, the one that brought them directly from Little Falls to Rich Prairie. Pierz township was organized and named after Pierz in the spring of 1869. Father Pierz ministered to the people of this mission station when the Indians camped here and it was all a part of the Belle Prairie parish. Baptisms were administered here as early as 1861 and 1862, but it was not a separate mission until Buh took it over in 1866.[51]

The log school building was built between 1869 and 1871, a one-story building with a dirt floor and an attic of three rooms for the Sisters residence. It was cold in the winter, but the three Sisters and a postulant who arrived in the fall of 1871 managed in these quarters until the convent built by the Sisters was completed in 1874.[52] At the time of Bishop Seidenbusch's visit, the school was still open as a district school. They taught in this and the later frame school as district schools until 1897, when the parish school was erected.[53]

After Pierz went to his native land in 1873, his final retirement before death, Father Pavlin continued in residence until the summer of 1874.[54] Since Buh's replacement was transferred, Buh again ministered to Rich Prairie from Belle Prairie, giving him about seven years of continued work here, until this summer of 1875. The bishop could see Buh needed some relief soon.

They came to the Rich Prairie church, the second structure which was built by Buh in 1868, because the first was too small and inadequate. It was filled with people awaiting their new bishop and the sacrament of confirmation to be administered here for the first time. There were fifty-seven confirmants.[55] This was a red-letter day for them and for the whole parish. It was like a true "coming of age," for them — worthy of the good bishop's offices and a promise from him of a resident priest soon. But it was not until the spring of 1876 that the promise the bishop made could be fulfilled in the person of Father Gregory Koering[56], who served for almost two years. Then the Benedictine Fathers took over the parish at Seidenbusch's request.

The bishop was quick to sense in all of these missions the love of the people for Buh, their spiritual leader and pastor. He was so

kind and gentle with them all, no matter what the circumstances. He had a word for everyone, and many pressed upon him everywhere they had gone so far. The bishop publicly expressed his confidence in Buh in his address to the people during the mass and following the administration of confirmation. He expressed surprised pleasure over the fact that this parish already had 100 families (mostly German) in it.[57] He praised the territory, the fertile prairies that extended about three miles in width and about twelve miles in length, running north and south. Already the rich harvest was visible in the endless green of wheat fields that were already turning to gold, as the bearded stalks of grain ripened in the summer sun. The contrasting lighter green of the meadow grass and the darker green of hardwood groves with farms nestled here and there in the expanse called Rich Prairie, gave the visiting bishop an impression of beauty, and of progress in this growing community.[58] The bishop could see growth in a spiritual sense, too. He saw in the people a deep faith and warm love for their church. He knew that Buh's faithful ministrations played a decisive role in the expansion of the Kingdom of Christ here in this rich valley, a site of an Indian settlement of thirty to forty wigwams along the Skunk River, when he made his first visits here. Now there were farms of the new settlers filling up the land.

The ceremonies at Rich Prairie having been completed, the bishop was ready to return to St. Cloud on the business of readying for the longer journey he was to make in a few weeks to the far-flung edges of his vicariate. He was eager to set out, he told Father Buh, for he had come to America to serve in the missions. Although he had plenty of experience in the east, it was nothing in terms of pioneering, compared to his Minnesota experiences since his arrival in 1867. "Seidenbusch was a man of moderate stature and rather stout (which later proved a handicap, as it increased). He was good natured, popular, understanding of human nature and thoroughly *gemuetlich* in the best Bavarian tradition of that word."[59] He was a practical man; he saw needs and moved to fulfill them. Hence, he was a man of action, very dynamic.

August first, which was the eleventh after Pentecost and the feast of St. Peter in Chains, found Father Buh in Brainerd on his regular schedule, but this Sunday was a different first Sunday of the month. Buh was preparing a group for confirmation. He announced to the parish during the mass that Bishop Seidenbusch would soon visit them and confirm whoever was ready. He encouraged all who had

not received the sacrament of confirmation to do so at this time. This applied especially to the adults of the parish. Further, he explained to them the reason for the bishop's visitation; then he gave a pre-confirmation homily. He was touring with the bishop so Father Schneider would be with them in his absence.[60]

During the week, he re-visited Rich Prairie on Thursday, August 5, feast of the Dedication of our Lady of the Snows. He always took time to reinforce certain spiritual experiences for the people by coming more frequently or staying at the mission a few days longer. This allowed time for the organization of parish activities and the parishioners' responsibilities for a continuing spiritual life. This meant getting the people interested in organizing parish groups for various activities; always, he had parish trustees. Thus in his absence, business and the social aspects of parish life could continue. He often came to the missions to attend special meetings of community groups or to organize them for establishing a parish or mission. After it was established, he would attend if there was some important business at hand; this might take the form of some fund-raising events which involved socials and group action, such as, dances, auctions, festivals, or fairs initiated by the community. He enjoyed these, as he would often participate in some way as ticket seller, chief raffler of prizes, and often he would solicit or contribute prizes himself. These might take on rather large proportions, such as farm machinery, a cow, or smaller items for household use or calico for home sewing, besides thread, and the like. Always, he managed some confections for the children who clamored after him like a "Pied Piper."[61]

The next week he visited, starting on Sunday, August 8, at St. John the Baptist (Gilmantown); Monday, August 9th found him at St. Wenceslaus; and Tuesday, St. Lawrence (Duelm, Benton County), celebrated its patronal feast, August 10th.[62]

This brought him closer to the St. Cloud area where he met the bishop. Together they traveled by rail, along the Northern Pacific line, over to Rush City where the bishop confirmed twenty-five. Promptly, they left for Duluth. Father Genin, O.M.I., introduced earlier as assisting Buh out of Belle Prairie, was an Oblate missionary from Canada, who served in the Red River Valley and in the Dakotas since 1865.

Genin was born in France, near Lyons, in 1839. When he came to Canada in 1860, he was engaged in teaching at St Joseph's College, Ottawa, while he pursued seminary studies. He was ordained in 1863,

but continued teaching until 1864, when he was charged with a mission in northern Canada. From there he took care of a mission along the McKenzie River. Before the year 1865 was over, he was transferred to work among the Sioux in Dakota Territory.[63] Father Genin's work in the Red River Valley is recounted best in his own words:

> You can see I came to the Red river valley away back in 1863. At that time this was a new country and I came here from Manitoba, as that was the only way to get here. At that time there were only two Catholic missions that I knew of, and they were Pembina and Wallulla. The Catholic missionaries present when I arrived here were Fathers Dumoulon, Belcourt, Andre, Richard, LeFloe and Goiffon, and we visited together occasionally. As I said, the only way to get here was by the way of Manitoba, and most of the travel was by the way of the Red river. I was the first resident priest for this district, comprising a strip of country 300 miles long and 100 wide.
>
> I established the Holy Cross, or what is commonly known as the Wild Rice Mission, in 1867. The first buildings were put up on the Minnesota side, but some of them were subsequently moved to the Dakota side and new ones erected there. In 1868 I was appointed postmaster at Holy Cross and was one of the four postmasters in this district. The other three were at Ft. Abercrombie, Georgetown, Minn., and Pembina.
>
> My station at the above place was rather a dangerous one, as it was on what was called the warpath of the Sioux and Chippewas, but the Indians were always friendly to me and this was one reason why I was appointed postmaster, as they quit interfering with the mails. Before this they cut open the mail bags and destroyed whatever they could at every opportunity.
>
> In 1872 I came to Moorhead and built the buildings used there for church and school purposes by the Catholics. They were not very pretentious, but were considered very good for those days and served their purpose.
>
> The first discoverer of the Red River and Saskatchewan Valleys, now the greatest wheat producing countries in the whole world, was a Frenchman by the name of De Le Verandrie away back in 1656. At that time there were seven Catholic missionaries here.
>
> When I came into this valley there were 30,000 Indians and half breeds. The whites numbered about 300, and that included the soldiers at Fort Abercrombie and Fort Woodsworth, so you see there were not many whites. What a change in a few short years. The state of North Dakota now has a population of 167,000 people.
>
> Now, there is Fargo, the metropolis of North Dakota, and it is also the see city of a Catholic diocese. We now have in North Dakota one bishop and thirty-five priests, with well organized and growing missions and schools. What a change!

All this was called to my mind as I was driving back from Wild Rice with Father Collins. I remember well the time when the buffalo were plenty here and Indian tepees were to be seen on every hand. All is changed, and in their place can be seen the vast farms for raising wheat and evidences of thrift and advancement on every hand. Here, where a short time ago was a vast prairie sea, stands Fargo with its elegant churches and residences, and last, but not least, which will soon rear its walls toward heaven, is the Catholic cathedral, one of the finest structures of its kind in the Northwest.[64]

Minnesota railroads were given a strong impetus first from the Land Grant bill in 1857, which included a railroad from St. Paul to Pembina and from St. Paul to Breckenridge; no progress was made until after the 1857 panic. The second railroad push came with the 1862 Homestead Act, making land available to settlers on a free basis for a 10-year occupancy pledge. Jay Cooke and his associates connected St. Paul and Duluth by 1870. In 1871, the line between Duluth and Moorhead opened. Earlier, after the Civil War, the railroad reached Minnesota, replacing gradually the river traffic in the lower part of the state. St. Paul and St. Anthony were connected as early as 1862, pulled by the "William Crooks", steam engine; a little later the St. Paul and Pacific railroad pushed north to St. Cloud, and from there westward to Breckenridge. The Panic of 1873, slowed down the big push for the "iron horse," but by the 1880's, "the basic railroad system of the state was completed. The Northern Pacific spanned the continent", reaching the western coast "under James J. Hill, the empire builder," in 1893.[65]

The railroad fever is best illustrated from the following quotation from Laut's "Blazed Trail of the Old Frontier":

Come back with me to one sleety, blustering March in 1870, when the cold nights covered the lake-like sloughs with slobby ice and the blizzards the gray hills with a soft snow, and two toboggan sleighs, with dog teams tandem, came jingling through the wet twilight dark, one from the North, one from the South, to the margin of a thaw-swollen stream, where the man from the North paused to erect a buckskin tepee against the storm, and the man from the South stripped himself stark, tied his clothes to his head, and swam the turbid waters, followed by his dogs to the tepee. The man from the North was Donald A. Smith of Fort Garry, Red River, and later Lord Strathcona of Winnipeg. The man from the South was James J. Hill, from the little burg of frontiersmen at St. Paul, at this time engaged in steamboating on the Red River. And from that meeting of the two great road builders was born the earliest

plan for the twin roads — The Great Northern and the Canadian Pacific. On the bank of the river at Fort William was turned the first sod for the Canadian Pacific on June 1, 1875.[66]

With this development of railroads, Genin's territory moved broadly from the western part of the state to the east along the railroad lines.

When Father Genin was transferred to Duluth in 1873, Buh took over Brainerd and other stations along the Northern Pacific lines. Father Tomazin assisted, as has been already noted out of Crow Wing and Belle Prairie, until 1873, when he went to White Earth, after his return from Europe as Pierz's escort to his retirement in Carniola. From Brainerd, he took care of the settlements of the Red River Valley; so Genin could reduce Buh's responsibility to the west for awhile.[67] To no man on earth was the railroad more important, as a means to reach the broad span of the multiple services he rendered, than to Buh. He traversed the range of his missions now not only on foot, by horse and wagon, but by every available line of steel track. If necessary, he served missions by day and rode to some other ones by night.[68] He was literally indefatigable.

Enroute to Duluth by train, Buh briefed the bishop about this town and the possibilities of the church's growth there, as he had sized it up from his knowledge of it and his brief experiences there. He told Bishop Seidenbusch that as early as 1854, the Indians had ceded their lands in Northeastern Minnesota to the government. So the territory had been open to white settlement for over twenty years already. Right after the LaPointe Treaty of 1854, a land boom was on and townsite-fever took over. Men recognized the value of this land at the head of the Great Lakes, a beautiful location with a natural harbor. As was his wont, Buh perhaps sketched for the bishop a layout of the area he knew, both as to its geological as well as its organizational setup.

Duluth knew many townsites, towns to be established according to surveyor's reports, land pieces bought and registered, and organized town governments. Among these only the larger ones are given here: (1) Oneota, an area along the bay where the West Duluth ore docks are now, to a line about a mile west of that; (2) Fond du Lac, once an Indian village on the banks of the St. Louis river, a lively fur-trading post, crossroads of the inland portages in river and international lake transportation, an Indian agency and a mission, now an historic site near the lower entrance to Jay Cooke State Park, off highway 23; (3) platted out on Minnesota Point, the long, narrow sand bar which

separated St. Louis Bay from Lake Superior was Duluth; (4) located on the east hillside was the Portland townsite; (5) Endion was situated just east of Portland on the shore of the lake, serving as a railroad station long after the present Duluth became incorporated. Others that disappeared as the city grew included: (1) Cowell's Addition, located at the far, north end of Minnesota Point; (2) Middleton; (3) near the present interstate bridge was located Rice's Point; (4) Fremont, an island in St. Louis Bay between Rice's Point and Minnesota Point; (5) north of Oneota on the rising hillside, Milford; (6) the present Lakeside was the Belleville townsite. However, the 1857 panic halted the feverish rush in platting towns.

In 1869, when the freight railroad reached the lower end of Duluth, the Red River Valley had increased production of wheat and the best route to eastern markets turned this way. Prosperity seekers from the eastern states began to move in, as well as immigrants from Europe. The sudden surge created a housing shortage; so more hotels had to be built.

By the 1870's, everything seemed to reach a peak in this area. Passenger railroad service came into town. The city of Duluth was formed, incorporating Cowell's Addition, east hillside's Portland, Rice's Point, Middleton, and up the hillsides to the present Skyline Parkway. Flour mills were built and a new grain elevator finished. The ship canal through the point was dug to shorten the route to the Duluth portion of the harbor that accommodated it and Superior across the bay. As the town continued to develop rapidly, its boundaries had to grow ever outward to incorporate the expansion. The future seemed limitless, but there was the unpredictable in the picture too.

When things are planned without some type of long-range, global perspective on the part of all concerned, the unforeseen may happen. The island townsite of Fremont was washed out down the lake when the canal opened. Then came the 1873 panic with its unemployment, forcing many to leave for more prosperous regions. The population of Duluth shrank from 5,000 to about one quarter of its former self. The dynamic cycle of change moved from crest to trough.[69]

The trip from Rush City to Duluth was a slow one, so Buh had plenty of time to describe the missions, and to answer the bishop's questions. He mentioned to the bishop his trip to Osakis in 1869. In October, he had gone down to Sauk Center as he had a number of times before, when he heard of some Indians encamped not too far from there. He made a reconnaissance trip there in November.

From Long Prairie to Lake Osakis, Osakis City, Alexandria, then fifteen miles over to Chippewa Station. All these places needed attention, now that more and more families were moving in. He went from there to Miller Settlement, Ottertail Lake and Rush Lake regions. The bishop made a few notes.

They spoke of Father Albrecht and the division in his colony at Rush Lake. Both men knew of the action of Bishop Grace. Buh told Seidenbusch that at the time of the Osakis journey, he stopped off at Father Albrecht's and extended an invitation to him "to come along to Rome," but despite a half-promise, nothing came of it.[70] Seidenbusch said that he would try again on his pastoral mission journey with Buh. The bishop asked what kind of man Father Albrecht was, and what were the real difficulties, since the excommunication under Bishop Grace was made public; yet first-hand information from Buh was essential. If so charitable a soul as Buh's was disturbed over lack of results in the pleadings of both himself and Pierz earlier, certainly the problem was grave. The retrieval of Father Albrecht and his whole congregation seems to be Buh's primary reason for residence in the vicinity at a later date.

By this time the train was snailing into Duluth. The bishop watched for a view of the city as they came in. A portly man, Father J. B. M. Genin, was waiting for them at the station. After a few brief moments of greeting, Father Genin directed them to a horse and wagon he had arranged. They drove mostly uphill to Second Avenue and Fourth Street, where stood the first Sacred Heart church built in 1869. Father John Chebul (Cebul or Cebulj) was the builder. He was a Slovene too, Buh was proud to inform the bishop and Father Genin. He briefly described this amazing missioner and friend of his. Chebul was in India at present on account of health, but Buh said he knew he would return to Michigan again, if at all possible, knowing his love for the Indians. In his sermon on the occasion of his first mass on December 19, 1869, in the new church, Chebul said in German:

> Nine years ago, I preached in this vicinity . . . in the Otchipwe to the Indians present (in a village near the waterfront) . . . where then was impenetrable wilderness. Who would have thought that I would preach in German in this wilderness! And it is worth the notice that this is the first German sermon ever preached between St. Paul and Ontonagon (Michigan), a distance of three hundred and forty miles.[71]

In the year before Father Genin came to Duluth, Father George

*Rev. Chebul, Duluth missionary.*

*Bishop Rupert Seidenbusch visited Duluth in 1875 on his first episcopal mission journey as Vicar Apostolic of Northern Minnesota. His was the second see to be created out of Minnesota Territory.*

*Father Buh first served the Dul area between 1873–18 although he visited Fr. Che across the bay of Lake Supe several years earlier.*

*First Sacred Heart Church. Duluth. built by Reverend John Chebul (Cebulj/Cebul). 1869.*

Keller served Duluth as resident pastor.[72] During this time, he built a three-room parish house, which Genin enlarged and into which he invited Bishop Seidenbusch and Father Buh. Later, Genin had a bell placed in the church tower, and installed larger church altars. At this time, he petitioned the bishop for some aid in establishing a school.[73] The bishop said he would see what could be done in getting the Benedictine Sisters from the St. Cloud foundation, making a written note of the need and its fulfillment in his little book of notes.

It was late in the day so there was not much to see in the city. After a brief evening meal, they retired. All had their Divine Office to say yet; so after Father Genin added his experiences to the story of Duluth, the bishop felt he was ready for the next day's events, August 15, the Assumption of the Blessed Virgin Mary.

The following day was a ceremonious occasion with bells pealing out for a threefold reason: the new bishop's presence and reception for him by the parish; the solemnity of the day, being Sunday and the feast of our Lady; and the day of Duluth's first confirmation for a large group of mostly adults.[74]

In a tour of the city, the bishop learned that already in 1871, Duluth boasted six hotels. Among the first was Jefferson House on Minnesota Point, which was eclipsed by the panic of 1857, and freely occupied by Judge John Carey that winter. The Bay View, a three-story structure with a pitched roof, was built in 1869 at the northwest corner of Fourth Avenue West and Superior Street. Immigrant House sheltered the crowds of foreigners that reached the city daily; it was located on Fifth Avenue West, below Michigan Street. The others were: the Lincoln, Second Avenue, Globe, Minnesota House, and Clark House, the latter located on upper Superior Street, between First and Second Avenues West, and destroyed by fire in 1871.

The St. Louis Hotel replaced the Clark House at the southeast corner of Fourth Avenue West and Superior Street. It had six floors, a sky-scraper in this day, 120 rooms, and was able to accommodate 225 at dinner.[75] It was a sight for sight-seers and tourists in the zenith city!

The next day, Bishop Seidenbusch and Father Buh took the Northern Pacific Transcontinental train to Brainerd, where it crossed the Mississippi on its route west. Brainerd was another mission Buh had established in 1871. Here he had found quite a settlement, so in 1872 he built a church.[76] Buh was quick to explain to the bishop that

*Immigration House – to accommodate the flood of goldseekers to the Vermilion Range via Duluth. Minnesota in the 1870's.*

*Duluth was a boom town in 1870, as viewed from the hills overlooking Rice's Point and St. Louis Bay.*

he had spent about the same time here as he did working at Little Falls.[77] Both towns grew rapidly. For example, Brainerd had only one house in 1869, but by 1872, there were 200 houses,[78] possibly 300 houses, "amid gracious pine trees."[79] Here on August 17, thirty-four were confirmed, as the church bell, installed in 1873, rang out the good news to the community that grace had come this day to them in the form of their new bishop, giving the sacrament of the strong to them for the first time. The parish choir matched the joyous message of the bells.[80] Buh described the St. Patrick festival the parishioners held on March 17; he had come down for the affair. He enjoyed these occasions to mingle with the people.

As soon as possible, they set out by rail for White Earth. Enroute Buh recounted the dangerous journey he shared with Pierz in the winter of 1867, coming to Ottertail. They arrived eighty miles and about eight to ten hours later at Ottertail, where twenty-six were confirmed on Thursday, August 19, at St Joseph. The confirmants included mostly Indians and halfbreeds.

Following the ceremonies, Buh escorted the bishop to Rush Lake and Father Albrecht's German settlement. Apparently, Bishop Seidenbusch had no more success in his mission than Pierz, Grace, or Buh before him. Any Ottertail visitation covering Buh territorial missions extended down the valley from Rush Lake to Devil's Lake in Dakota territory, around the Fort Totten agency.

The work the bishop had at White Earth was important, and would increase in significance depending on how things were handled. Seidenbusch knew that the Indian missions were to be one of the most pressing problems of his administration. Before him Bishop Grace had come to these regions with Pierz and Buh, and he saw that the problem of the Indian would have to be resolved by someone else in a position of closer proximity.

Buh's first reconnaissance visit came in the summer of 1867. Subsequent stop-overs occurred when there was all the agitation and politicking over Indian lands to be ceded. He was well-informed of these troubles. They all hinged on the ceaseless encroachment of government upon a helpless people. Buh reminded the bishop of the assassination of the Chippewa chief, Hole-in-the-Day, II, whose death was hastened by men, both white and Indian, who saw in him a powerful threat to their plans to destroy the native American, our Indian. As early as 1863, if not before, Chief Hole-in-the-Day opposed the plan of the removal of his people to White Earth Reservation. He told

President Lincoln in a letter that it was an unfair treaty. The chief was about to do something to offset some aspects of the plan, seeing he could not prevent the removal itself, in 1868, when he was ambushed and killed. While he was at the agency arranging for a meeting in Washington to better the settlement for his people, in the removal to White Earth, the murder was timed with the movements of the Indian agent and others concerned. Like Pilate, all wanted "clean hands," in this most awful deed, and Agent Bassett who sought justice was not permitted to intervene, and so the case of a planned murder rests today — untried and never really settled in the right procedures of honesty and justice.[81]

In 1867, a treaty was signed in Washington that ceded much of the lands of the Indians, forcing them off their hunting grounds and their ricing lakes, to a reserve 36 by 36 miles at White Earth. In the following spring, orders for the removal were issued.

> Two hundred Chippewas, braves, squaws, and children moved slowly along a trail through the dense Minnesota forest. Eleven oxcarts, over-loaded with their personal belongings, startled game for miles with the noise of their ungreased wooden axles. It was June 14, 1868, when they reached their new lands.[82]

Buh had come here in the winter of 1869, saying mass at the mission on Sunday, February 21, and ministering to other needs of the Indians. He told the bishop he found one village of Pembina Indians that seemed most eager for a priest. Others too, settled in segregated bands according to their family traditions, requested a resident priest. Although the government had tried various programs with the Indians, most were without regard for the Indian's cultural heritage. When executed through agents who were often not too well-intentioned, the results were demoralizing to the Indian's spirit, morale, and his whole culture. The White Earth program was designed "to safeguard and protect the interests of the Chippewa people in their transition to a more civilized life, according to the western tradition. But the white settlers on the edges of the reserve brought pressures on the government for the land."[83]

Buh wrote to *Zgodnja Danica* in 1874, that he had gone again to White Earth at the time of payment in October, 1873, referring to the agreement of the United States government to pay annuities to the Indians for their lands. He continues:

> "I think they are to get this payment for fourscore years. But the govern-

ment employees and traders pilfer most of this money from the Indians right at the time of payment."[84]

At this same time, Father Buh arranged a visit with the Indian agent in order to request assistance in finishing the church at White Earth, which had been held up in its construction due to lack of funds. The agent objected, "Too few Catholics there." Buh asked how many he would deem sufficient cause for his request, and the agent informed him that there would have to be at least "five or six families." Buh said he was convinced there were at least 30 or 40 families, but the agent seemed unbelieving. "The next day I again called on the administrator and gave him a list of fifty Catholic families residing in White Earth, besides a number of single ones not listed."[85]

Although the "administrator" was astonished at Buh's list, he assured him he had " a right to build a church." However, since the government funds were not specifically appropriated for such construction purposes, the agent gave Buh permit only for the land. The lumber and other materials would have to be purchased, but the agent said he could sell Buh what he needed from government supplies at cost, which seemed fair enough.

The agent invited Buh to supper, which he was glad to accept, having limited provisions, and having walked twenty miles to the reservation from the railroad at Detroit, the day before. However, Buh felt he "had to pay with tongue, not with money." The government had hired the Protestant clergy to witness the payments, and they were at table when Buh arrived. Each represented a different faith: Episcopal, Congregationalist, Presbyterian, and Methodist. All were very friendly with Buh, and soon the conversation veered to religious matters, among them the question of papal infallibility.[86] Buh's explanations and manner pleased them; so the meeting ended most amicably.

White Earth reserve was a combination of pine and prairie land. The government plan called for a consolidation of all the Minnesota Chippewas at this place. This plan was a culmination of a series of treaties first between 1837 and 1866, to the Chippewa Land Cessions (See map, page 36), leaving eight reservations; secondly, the 1867 treaty that cleared the way for the White Earth Plan.[87] However, the government realized the unscrupulous nature of some of the Indian agents; so President Grant inaugurated what was called the Peace Policy in 1869. This provided for Indian agents to be selected from some religious denomination. Grant believed that a program in which

church and state worked together would provide the best means for the education and christianization of the Indians. In the selection of the Indian agent, preference would be given to the denomination which had maintained a mission among the Indians for the longest period of time. The preferences of the Indians were not to be ignored. The agent would select those who would form the team of workers, such as teachers and the like. These in turn would conduct the affairs of the reservation, including especially the educational program, which allowed $168 per capita in the school. From 1874 until 1879, only one religious group was allowed to work on any reservation.[88]

> Despite the fact that three-fourths of the Indians on the White Earth Reservation were Catholic and that Catholic missionaries had ministered to the Indians' spiritual needs there longer than any other denomination, the White Earth Agency was given to another denomination. With control over the government supplies, the agents were inclined to favor members of their own church in an effort to entice other Indians into their congregation.[89]

This was the problem that Buh had faced in the fall of 1873, but being a skilled diplomat he got the land free and building materials at cost. When Father Tomazin returned from Europe, having acted as Pierz's escort to his final retirement in Carniola, Austria (now Jugoslavia), he erected a small church some distance from the agency. It was completed in 1874 and blessed on June 30, with the title of the Most Holy Redeemer. Since he was resident pastor at White Earth, the Indians had mass and other spiritual aids more regularly. He spent much time visiting the Indians in some of the other villages on the reserve as well as various white communities around the Mississippi in this section of northern Minnesota.

Soon they came to Detroit (sometimes referred to as Detroit City, now Detroit Lakes), official seat of Becker county, named after Detroit Lake in the vicinity. As this was the end of their railroad journey to White Earth, Bishop Seidenbusch and Buh got off at the station. The railroad line continued into Dakota.[90] They stayed overnight at the Baiern Parks House, on Friday, August 20.[91]

Early next morning, they were met by Father Tomazin from White Earth. They drove by horse and wagon and an escort of Indian horsemen all the way to the mission. Here the bishop confirmed for the first time, a group of eighty.[92] It was a festive occasion for the Indians, who formed a very long guard of honor for the bishop and his escort

to the little mission. According to custom for such festivities and solemn occasions, they came in native Indian dress, a colorful sight especially for the bishop's benefit. They sounded drums and guns in his honor. It was a solemn day; speeches were exchanged.

It turned out to be an all-day affair. Father Tomazin had time with the bishop, describing his Indian problems. Most of the trouble was due to the unfairness of the Indian agent, Major Lewis Stowe. He explained in some detail the feeling of the Indians and he told the bishop they desired a meeting. Buh described the meeting that took place after the confirmation ceremony:

> We had quite an interesting meeting of the Chippewa Indians at the White Earth Reservation, center of the great Indian wave largely displaced from Crow Wing and Mille Lacs Lake. Several hundred Indians assembled under the leadership of their chiefs in council. They spoke very forcibly as they pronounced their complaints against the government. They believed their treatment was not fair and they wanted the Bishop to intercede for them and to use his influence in Washington in their behalf.[93]

The bishop promised he would do his best. He affirmed Father Tomazin's interest and efforts for them also. However, the bishop knew the situation and his zealous priest; so he advised Tomazin to use caution in order not precipitate more antagonism. He knew Tomazin to be a very sincere but impetuous man; he was ardent for the cause of his Indians, but quick-tempered. The bishop knew that Buh and Pierz, before him, had their troubles with inconsistencies, injustices, and prejudices.[94]

The bishop and Buh continued their trip to Moorhead via Detroit, where a church built by Father Genin was destroyed by a storm before it was completed, in 1872. The following year, Genin built St. Joseph at Moorhead. This came simultaneously with the sudden economic growth that hit this city, when it became a railroad center.[95] Thus it was that the two travelers found a busy, bustling city. Here on August 24, sixty-five were confirmed.[96]

From here, they turned their steps to the north, up the Red River Valley of the North — the paradise founded by the Earl of Selkirk, a wealthy Scot, in 1811, as a refuge for a group of homeless Scotch, Irish, Swiss, French, Italian, and Germans. He had obtained a 116,000 square-mile tract of land from the Hudson Bay Company, west and south of Lake Winnipeg. It included broadly Manitoba province in Canada, and today's northern Minnesota and Dakota, a vast prairie

and forest land, called the "District of Assiniboia." It included the forks of the Red and Assiniboine rivers, where the settlers landed in 1812, settling for the winter at Pembina, the site of well-known buffalo hunts.

The Red River itself has a fascinating history — once a glacier that became Lake Aggasiz, filling the huge basin. The Red River itself is part of three great water-ways: its source at the place where the Otter Tail River joins the Bois de Sioux, the latter originating in Lake Traverse, which forms a continuous channel with the river. In this channel, the Red River flows northward, marking Minnesota's western boundary and emptying into Lake Winnipeg. Eventually through the Saskatchewan-Nelson river system, its waters reach Hudson Bay; hence, its value to the fur trade. It was a constant source of study and medium of transportation for explorers and adventurers, as well. This was how Fort Garry and Pembina came into being.

Despite the hostility of the fur company and its traders, despite cold winters, droughts and floods that created famine at times, the settlers cultivated the fertile valley — a rich farmland. Their courage and industry created new towns: Fargo, Grand Forks, and Wahpeton on the river's west bank; Moorhead, East Grand Forks, and Breckenridge on its east bank. By 1875, prairie grass was supplanted by increasing numbers of grain crops, seas of golden harvest already visible to the travelers in the late, burning, August sun.

This was the country that saw a rapid revolution in transportation. Along the river banks, one first saw dog teams or ponies dragging the Indian *travois*, something like Buh's mission "flattrain." Then came the special brand of oxcart, called Red River cart, used by traders and others for all sorts of heavy transportation when roads were private enterprises, not yet subsidized by state and federal governments. The steamboat brought a steady flow of settlers, visitors, surveyors, and freight common in the exchange of goods. Already the young James J. Hill working for a steamboat company in St. Paul had organized the Red River Transportation Company; he was the great man who would connect Duluth and the west coast. River transportation led to the development of the horse and wagon or buggy. These did much to further road building, and railroad construction.

Since there was yet no railroad to Pembina, the bishop and Buh ordered a stage ticket. They were informed that the horses were afflicted with the plague that season so they "were forced to hire a team of oxen instead. The weather was rainy which made the roads very bad."[97]

This cart was, perhaps, the most curious, quaint, but unique in its durability, as a mode of transport. It was a two-wheel cart made entirely of wood and leather. Drawn by oxen in a single harness of raw leather, the laden carts rolled down the Red River trails, bearing loads between 800 to 1,000 pounds. Wooden nails were used due to a lack of metal pins, nails or bolts. The oaken axle turning in the ungreased wooden hub could be heard for miles in open country. In the Red River traffic, commerce created whole caravans of these carts, ranging from 100 to 500 carts, making the 30-day trek from Pembina to St. Paul, crossing the Mississippi at Crow Wing or at Sauk Rapids and St. Cloud on ferries in groups of four or more at a time, depending on the size of the ferry.[98]

"The Red River cart could travel any trail and was the only useful vehicle on the prairies," especially in bad weather. Buh had seen these vehicles many times before; so did the bishop. But this was their first long trip on one of these carts. It was a unique experience. One needed no herald of arrival, as the cart's creaking and squeaking was sufficient warning for any town or settlement of their arrival. The whole town turned out to meet them.[99]

Along the Red River Valley route, Buh pointed out to the bishop the extent of the great Lake Aggasiz, now shrunken in size to the Red River, leaving one of the largest areas of flat farmland in the world. Buh was a scholar and was well-read. He explained, therefore, that all that is left of the great and ancient lake in Minnesota, besides this fertile valley, are a few of Minnesota's prize lakes: the Red Lakes (upper and lower), Lake of the Woods; and in Canada, Lake Winnipeg. Other evidences of the old glacial lake were the sandy ridges, where the wind and waves along the old beaches left their markings. As the lake receded, plants took over and formed mammoth swamps which gradually dried and left more fertile soil in the form of the vast grassy or cultivated plains they were now viewing as they rode along. These plains were very recently the grazing prairies for roaming buffalo herds.

At Moorhead and Breckenridge where the bishop and Buh embarked on their journey to the north, the Ottertail River from the west and the Bois de Sioux to the south, chief tributaries of the Red River, junction to form this great river they were following. The Ottertail river flows out of Ottertail Lake "which is the reservoir of waters whose sources are contiguous with sources of the Mississippi," near which rises "the St. Louis river which embouching into Superior pours

its waters through the Great Lakes and on through the St. Lawrence into the Atlantic. Thus is Minnesota the watershed of the three great valleys of the Lakes to the East, of the Mississippi to the south, and the Red River to the west and north."[100]

The terrain beyond Moorhead is flat and level, "stretching out on all sides to the farthest reach of vision circumscribed by the horizon and vaulted by the glorious arch of heaven. No language can convey a conception of the grandeur and sublimity with which this first view of the prairies overwhelms the beholder. . . The course of the river is very crooked and is skirted with heavy timber which varies from a quarter of a mile to a mile in width on both sides from the source to its (mouth) in Lake Winnipeg."[101]

Arriving amidst a curious crowd at Georgetown, they changed from the oxcart to a riverboat. Georgetown was a trading center, and a sawmill town. They had to go by wagon to the steamboat landing, where accommodations were very plain and simple, but adequate for their journey.

After four days, they arrived on August 28, in Winnipeg, where they "paid a flying visit" to Archbishop Taché at St. Boniface. "There we received an excellent reception and enjoyed seeing Winnipeg," Sunday, August 29.[102] Taché was a veteran missionary himself, but he had close to him once again his friend, the renowned missioner, Father Lacombe, appointed parish priest at St. Mary's in the fall of 1873.[103]

The bishop had heard of these two Oblates of Mary and their work among the Indians, especially in this area, and of their confrere, Father Belcourt, formerly at Pembina. Buh had added a few other accounts he had heard of Lacombe from Pierz and especially Bishop Cretin, under whom Lacombe first came to Pembina, when he was vicar general under Bishop Loras of Iowa Territory. Both men were interested in visiting the missionary, greatly encouraged by the marvellous recommendations of Taché. They wished to learn personally something of the reasons for the Oblate missionary's successes among the Indians, and to visit Lacombe in person.

It was a red-letter day for all — two bishops, one on the threshold of his episcopal mission, the other having reached his peak, but yet full of missionary zeal and of energy for his work; two missionaries, Lacombe and Buh, on fire with their mission activity and both filled with such a love of God, such a dedication towards their fellowmen, especially the Indians, that they were not only willing to endure hard-

*Reverend Albert Lacombe, O.M.I., friend of Fr. Buh, was located at St. Mary parish in Winnipeg, Manitoba, Canada; Buh accompanied Bp. Seidenbusch on episcopal visitation up the Red River Valley, 1875, and visited there.*

ship, but launched out on new paths that would lead them to souls, no matter what the cost. All had much in common, much to share and to benefit from one another.

Lacombe, upon learning that Buh and the bishop had traveled by oxcart, smiled as he recalled his first trip to Pembina in 1849, by oxcart — a 60 day journey from St. Paul. He recounted it briefly from the beginning enquiring of places and persons he remembered. There was St. Paul, which had "some thirty Canadian log cabins, a few Indian tepees and a small log chapel after whose saint the landing had been named eight years before" his coming. He asked about Father Ravoux, who welcomed him to his bare quarters, offering him a "coffin" for a bunk, in the far corner of his residence-chapel complex. "A Metis died a few days (before) and (Ravoux) helped make his coffin. The first attempt was too short so (Ravoux and his assistants) had to make another one. But why throw it away? . . . As a bed, it is much more comfortable than the floor."[104] Of the oxcart, Lacombe continued:

> The rivers had overflowed their banks while the marshes and creeks were swollen by the recent rains. Because of the fear of the roving Indians, we had to travel through the woods where the roads were very muddy. Once on the prairies the roads improved, but we were constantly in danger of being attacked by Indians. After a few more days of travel we were up to our knees in mud and as we moved along, the trail became worse. We had to swim streams that formerly were only creeks and sometimes it took us two days to build a raft to carry us across the river. Our oxen and our carts sank into the swamps until we had to carry most of the food and equipment to firmer ground. Then we had to pull the carts out of the mud. Often, when camping for the night, we could see the embers of the fire we had built that morning a few hundred yards away.[105]
>
> Each day it was the same. At dawn, the party was on the trail. Silently they walked in single file, leading the oxcarts and worrying about the hardships that lay ahead. The scenery never changed; always the birches and the willows with a few European larch.
>
> Countless problems were encountered. No sooner would a heavy cart be pulled from the mudhole than it would become entangled in a large root. When the men followed the trail through the bushes, the branches scratched their faces. Often it rained until everyone was drenched to the skin.
>
> In the Red Lake district a band of Saulteaux (Chippewa) surrounded the caravan and demanded supplies from the carts. Pillaging the loads, the Indians took most of the food and equipment for the mission and left barely enough for the party to finish the journey.

In reply Buh was happy to relate to Lacombe that Ravoux was still very active in the St. Paul diocese, and St. Paul itself was a typical city of 1875, growing in great strides as the traffic from the Red River valley and points farther west developed and increased with the growth of agriculture and the lumbering industries. The railroads would be making it in this direction soon. As Lacombe spoke of his mission example and teacher, Father Belcourt, Buh could parallel his missionary novitiate under Pierz. They had a few laughs over similar happenings in their orientation to missionary life.

Lacombe described his first buffalo hunt with the Metis of Pembina that first spring (1850), when he was selected chaplain of the chase:

> After the laws that would govern the camp had been passed and the leaders elected, the caravan got under way. Mounted on their "buffalo runners' ponies" the scouts took the lead, followed by the carts with women, children, and supplies. Lacombe travelled on horseback and was left alone so he could pray for the success of the hunt.
>
> Several days after leaving Pembina a scout signalled from a nearby hill that "la vache" could be seen. The whole party shouted and sang with joy while the camp dogs barked with excitement. After pitching camp the hunters took their positions in the line of attack. Within view and extending to the horizon on the rolling plains the huge herd of buffalo was peacefully grazing. The missionary, who stood in the center of the hunters, recited the "Kekona ki ingi" (the act of contrition) and everyone replied "Amen."
>
> As the crucial moment approached, a tenseness gripped the party. The hunters fidgeted with their restless mounts while even the dogs, smelling the game, prowled anxiously around the ponies. The leader glanced at the men, pointed to the herd; then gave the signal.
>
> Men and horses descended on the herd with the speed of a whirlwind. Quickly the buffalo were attacked from all sides. The helpless beasts, pitilessly trapped, broke into confused flight. The stampede, mingling with the crackling rifles of the hunters, changed the pastoral stillness into a thunderous melee of man and beast.
>
> Nearby, Lacombe anxiously watched the slaughter and stood ready to assist any wounded hunters.
>
> By the end of the day, more than seven hundred buffalo had been killed. The women's task was to butcher the carcasses and prepare the meat for drying. Part of the kill was used to make "pemmican." The meat was cut into thin strips and stretched and dried in the sun. After the strips had dried sufficiently, they were pounded into a fine powder and mixed with fat. Finally, the doughy mixture was packed into large buffaloskin bags called "taureaux" by the Metis.[106]

From the "praying man" of the hunt, the "little Indian" had grown into a mature missionary, loving the nomadic life. In Lacombe flowed "the blood of the first French settlers and of the Indians." In Taché continued "a long line of statesmen, explorers, and military men; among his ancestors were Joliet, Boucher de Boucherville and Varennes de la Verendrye." All four were of the same generation, Taché and Seidenbusch were 45; Lacombe, 48; and Buh was only 42. They all felt a sort of ready camaradie.

Lacombe had entered the Oblate community as a member in 1852, the same year that Taché was appointed coadjutor to Bishop Provencher of St. Boniface, Manitoba. Then Taché sent Lacombe, who volunteered for the Red River missions, to Fort Edmonton, his center near St. Anne for work among the Blackfeet and the Crees. In 1855, he extended his missionary activity north to Peace River. When Taché made an episcopal visitation there in 1861, he and Lacombe founded the mission of St. Albert in the country of the Blackfeet.[107] "In 1862, Father Lacombe organized the first brigade of oxcarts to cross the prairie with freight between the Red River and Fort Edmonton. It took a month to make the trip each way and the first freight hauled was supplied for his various missions. This was five years before the Hudson Bay Company used the oxcart as a freight conveyance."[108]

His work was not just saying mass and administering the sacraments among the Indians, no more than Buh's. Both men had bigger dreams for their people and their welfare. Lacombe "taught the (Indian) how to till the soil and raise crops, and in 1863, he erected the first horse-power flour mill on the western plains to grind flour for the colony at St. Albert. He built chapels and opened schools."[109]

As Buh had done in his work in establishing a mission, so Lacombe acted, leaving it in another's hands to continue, and then he moved out to fresher fields to establish yet more missions. In many ways, these two were kindred spirits — driven by the same goals, the same inner urge to multiply "themselves, as it were," to advance the reign of Christ, and the welfare of the Indians.

> In September, 1871, when Bishop Grandin took possession of the see of St. Albert, Father Lacombe was named Vicar General and sent East to seek funds and priests for the rapidly developing West. He continued his journey from Montreal (his home) to Europe and on his return was appointed parish priest of St. Mary's in Winnipeg, where he devoted several years to the work of colonization.[110]

A day is short by which to measure so important a visit. The

two missionaries promised to keep in touch, Buh assuring Lacombe he would fulfill his request for a "small breviarium" for him soon. They had some common interests in educational methods, besides the involvements of missionary life.

The next day Bishop Seidenbusch and Buh had to be on their way to Pembina (now Leroy, North Dakota). About thirty miles west of the town at St. Joseph (later Walhalla), forty-one were confirmed on Wednesday, September 1, feast of the Beheading of John the Baptist.[111]

As they approached the village, Bishop Seidenbusch and Father Buh were met by an escort, reminding both men of Bishop Grace's experience on his Red River Valley visitation in 1861:

> They were met by a cavalcade of two hundred riders dressed in the costume of the Red River hunters who, having dismounted to receive the Bishop's blessing, conducted him and his companion to their destination. It was a community of about one thousand half-breeds living in well-built houses interspersed with sturdy stockades to serve as a protection against the sporadic raids of the Sioux to whom all the surrounding country belonged by right. This was the extensive feeding-ground of the buffalo which supplied the means of sustenance for the inhabitants, while the broad fertile prairies remained untilled. The villagers, like those of Pembina, came originally from the Selkirk Settlement in Canada and lived by the products of the chase. They were fine specimens of physical strength and prowess.[112]

On the return trip, "we had to cross the North Dakota Highlands (Turtle Mountains) from Pembina to Fort Totten. We had to camp out once when going to Fort Totten (around Devils Lake where 20 were confirmed), and then again, when we left Fort Totten on the way to Jamestown, also in Dakota, which we reached on Wednesday, September 8, "feast of the Nativity of the Blessed Virgin Mary. We were fortunate in having good accommodations furnished us by a high type of Indian Agent, Major McLaughlin (McGlone), who procured the government mule-team for us. There was also a kind priest stationed here with the Indians and several Sisters of Charity, who taught the Indian children and women."

"The most interesting event for us was the visiting of the Sioux Indians on their farms. We were delighted to see how neatly they kept their homes and how diligently they worked their farms. Their good Indian agent knew how to help them."[113]

Next, they visited Fargo (Jamestown), where the bishop selected the site for the new church, and visited Wahpeton; at St. Augusta,

he blessed a new church (St. Wendelin). By September 10, they came to Bismarck; September 13, they were back in Minnesota, at Detroit; September 14, at St. Elizabeth, six were confirmed; September 16, Millerville, where 43 received confirmation at St. Nicholas; at Sauk Center, the bishop confirmed 36.

Enroute they also saw Alexandria and Osakis, near Kensington which later became known as the place of the finding of the famed Kensington Runestone. The story of this discovery indicates that Norsemen, on an expedition to Greenland, by heading their colony farther west, continued into Hudson Bay, up the Nelson River by yawl, into Lake Winnipeg, and down the Red River into Minnesota land. When they came to the Buffalo River, they plied eastward via the stream-lake system to what is now Becker County, around Cormorant Lake. A Sioux ambush was responsible for the death of ten of their number (30) at the camp. The runestone is the brief obituary story chiseled in stone, indicating that Christianity, on an exploration journey of Christian Norsemen, set roots in Minnesota as early as 1355–1364.[114]

On September 19, Bishop Seidenbusch concluded his first episcopal visitation with Long Prairie[115] which owes its beginnings to an Indian agency. As early as July 1851, the post-town was assigned a priest in the person of Father Francis de Vivaldi. Bishop Cretin commissioned him with the spiritual care of the Winnebago Indians settled there by the government treaty in 1846. By 1855, the agency was moved to Blue Earth in Dakota Territory. A government school had been built there in 1853 for the Indians through the efforts of the pioneer, Father Francis de Vivaldi. When the agency was transferred, the school was closed and the two Sisters of St. Joseph returned to St. Paul; Father de Vivaldi left about the same time. United States government troops lingered until 1862. That was the year of the Sioux Uprising that frightened the whites even in Chippewa territory; they feared the two nations would coalesce against them in common grievances.

The settlement was deserted in the late summer of 1862. The people told many stories, among them that their town, Long Priaire, was burned by the Indians, after the whites deserted it. However, these reports were made out to be false by Mr. Bower, a settler who lived among the Chippewa at Round Prairie, about five miles south. He stated that the Indians were "slandered, as the buildings were torn down and carried away by white settlers to the south and west." The logs, lumber, and other building materials were used to build

new homes, wherever the white man had fled. "Among the buildings destroyed were the Catholic church, the school, and the convent. The cemetery alone escaped."[116]

The following year a few families returned to the ghost town. A few years later, two houses and a general store were the prominent features breaking the view of the landscape as Father Buh approached the town from the east, where the Long Prairie river flows from a long chain of lakes toward the Crow Wing. The fall colors of "Coteau du Grand Bois" or "Wooded Heights", were at their peak. It was late afternoon of October 12, 1867 and the sun was well into its western setting, when the dark form of a foot-traveller strode to the edge of the tiny town. "His mass kit and devotional articles were carried in a bag fastened to a staff which rested on his shoulder. He stayed at the Vennewitz home, where he said mass on the following morning. Among those attending were members of the host's family besides thirteen others." Later that same day, the community celebrated the public baptism of little Frederick Blais who was born, September 15, 1867.[117]

By 1868, there were enough settlers in Long Prairie to warrant services on a regular basis, at least every three months. Before the end of the year a log church, 20 x 24 feet was built. The following year Buh came every two months. On July 10, 1869, J. P. Tweed, trustee for the Long Prairie Land Company donated a block of land provided that "there be built and kept up a good and substantial church within two years from this date." A frame church 32 x 80 feet was erected and dedicated by his excellency, Thomas L. Grace, on August 22, 1871. On the same date, he administered confirmation, Pierz attending and Buh assisting. From April of 1870, when Buh went to Europe, Father Tomazin continued the schedule until April of 1871.

The bishop was fascinated by the tremendous memory Buh had for the places and people throughout their journey. He knew Long Prairie owed much to Buh's efforts. He inquired about the origin of the present mission and how Buh discovered its existent needs. Buh told the bishop: "One day a German came to ask me if I would care to start a mission, if he would settle there and invite other Catholic families to do likewise. I promised I would visit them as far as my time and circumstances would allow me."

At the time of his visit to Europe in 1870, there were about sixty

families settled there. Upon his return, in the fall of 1870, Long Prairie was where he went first of all, saying mass as before in the house of the man who first requested priestly services (Vennewitz).

> But his house, although pretty roomy, was too small for so many people. As it was not of strong construction, it began to shake and almost collapsed over our heads during the divine service. So I exhorted them with fiery words to help me to construct at least a small frame church which would be more appropriate than the farmer's house.

The bishop took a quiet smile over "the fiery words" Buh mentioned, for he saw in Buh a combination of perseverance and firmness in a most gentle man and patient soul. But Buh went on with his story:

> They hauled together some lumber during the year as I had recommended to them. Then I drew the plans along which the church was to be built. This helped so much that when I returned to Long Prairie a month later, I blessed this frame building and offered in it the Holy Sacrifice of the mass (at St. Mary's).

He added further that it was at this same time that he learned of the Czech colony at Reno, where they already had a church waiting for some priest's arrival. Buh offered mass on December 8, 1870, feast of the Immaculate Conception. It was on his return trip that late fall that he stopped to say mass for the first time among the Carniolans settled at Two Rivers on the Lake in the home of Mr. Kristan. There was a German mission near by, but language was the problem. They wanted a church of their own if they could have mass at least a few times in the year.[118]

Desiring to have the settlers of the Long Prairie community to become more committed as christians, and loathe to allow apathy to rule, Buh began monthly visitations in May of 1871. Thus it was that on October 15 and November 12 of that same year, he accompanied Father Weninger, S. J., on the mission series he preached throughout Buh's mission territory. This eloquent and noted evangelist contributed to the growth of Catholicity for which Buh so eagerly toiled. He was no stranger in Minnesota, having come on similar mission schedules in the 1850's.

Meanwhile, Father Pavlin continued for Buh in the Long Prairie work during April, October, and December of 1873; and again in May, June, and July of 1874. That same year, Reverend John Schenk was appointed resident pastor of St. Mary of Mount Carmel church in Stillwater, September 7. From there, he carried on services at Long

Prairie, keeping up a monthly schedule of service, starting September 12. When the bishop came first in 1875, confirming 49, there were over 150 families in this still-growing parish. Assisting the bishop, besides Buh, were Father Schenk (Stillwater — Long Prairie) and Father Wolfgang, O.S.B., of Meire Grove.[119]

With less than 20,000 white settlers and 25,000 or more Indians in his diocese, extending 250 x 500 miles, Bishop Seidenbusch had a lot of work ahead of him. He had taken many notes as he traveled over his vast diocese. He discussed plans with Buh for the growth of the Catholic church in northern Minnesota. But more immediately, the bishop had to head for St. Cloud to prepare for the blessing and installation of his successor, Abbot Alexius Edelbrock, in the same church of the Immaculate Conception where he was consecrated. The blessing took place on October 23, 1875, "in the presence of Bishops Grace of St. Paul and F. X. Krautbauer of Green Bay." Abbot Boniface Wimmer of St. Vincent's abbey at Latrobe, Pennsylvania, spoke in German, and Bishop-elect of St. Paul, (Grace's coadjutor to be consecrated in December), John Ireland, delivered a sermon in English. "Little did anyone realize the complicated crosscurrents of religious and social developments about to be released as a result of these events."[120]

Although Buh returned to his regular mission duties, one cannot refer to these as routine. His *Ordo* (1875) has many marginal notes and flysheets marked with the needs of the missions and the requests of his mission people. There are many entries marked prayerbooks (some French); altar stones, candles, pictures (12 chromas of the Hearts of Jesus and Mary);[121] rosaries, and some catechisms (large and small) prepared by Reverend F. X. Weninger,[122] which he was ordering; also, vestments: chasubles, copes, and amices, totaling an order of $80.00. Another note of interest is a house negotiation:

> Mr. Askins bought a house of me for $65.00, October, 1875. Received on account $10.00; the balance has to be paid to Mr. White for my house in auditor's office. $5.00 pew rent.

Other orders of business involve feed for his horse; payment of a lumber bill "in full." He "sold back a dopple harness to Mr. Thomas Hayes, October 25 for $20.00."[123]

Another curious entry, by no means the first but one among many, is a signature, properly dated, as are all others, following Buh's phrase, "Signed the pledge." This is a direct reference to the temperance

movement. Although international in scope, it took on a special "flavor" in the United States, between 1750 and 1825, when drunkenness seemed to be a national affliction. This led to the "total abstinence" movement, when partial measures failed. When Father Theobald Mathew came to the United States in 1849, a new era in temperance was inaugurated — "a bloodless revolution," as it was termed by Henry Clay who was present at Father Mathew's reception under President Taylor in the nation's capitol.

In 1872, the state unions formed a national organization. Minnesota was one of ten states represented, besides the District of Columbia. Their motto was "moral suasion." The states were urged to form unions affiliated with the national organization. Diocesan unions took form, first in St. Paul, later in Duluth and Winona, in Minnesota. Since the liquor problem was mentioned earlier in this story, it is not surprising then that Buh was such a strong advocate of the basic principles of the union, especially in the cases that came to his attention as "liquor problems." He knew the devastating effects of intemperance on Americans in general, and on the American Indians, in particular. Temperance meant "the cause of christian perfection and the cause of suffering humanity." Buh as an apostolic leader was a zealous advocate of any method that could educate better and an admirable example of one with the power of "moral suasion," in cases of such need among many souls to which he ministered.[124]

Soon after Bishop Seidenbusch returned to St. Cloud, he had a long and serious discussion with Abbot Edelbrock concerning the care of the Indians, especially at White Earth. At this time, Father Tomazin was resident pastor there, where he was much loved by the Indians.[125] Tomazin was a zealous missionary and eager to get justice for the Indian who was often treated as a second class citizen, and defrauded by the agents even in programs that were intended to be in their best interests. Then there was the ever-nagging problem of discrimination the agents demonstrated among the religious groups. The bishop felt there could be a more continuing and consistent program with the Benedictines in charge. An order dedicated to service might affect the Indians more and better under a well-organized and consistent program in the diocese.

Buh kept busy as usual, managing the affairs of the many missions. The November Ordo (1875), shows his personal concern for the Franciscan Sisters at Belle Prairie in the purchase of some needed dishes: "I dish @ 75¢, 1 smaller @ 65¢, 3 yellow dishes @ 25¢ each,

sugar bowl and creamer @ $1.00 — blue color;" items for housekeeping: "sugar, coffee, matches, kerosene oil, cakes of yeast, soap, etc." Workmen who carried on some much needed repairs for the Sisters at Belle Prairie school form part of the account, together with the order for 20 desks. "Mr. Theodore Bellefeuille required $4.50 for paint, oil, and turpentine, November 17." Buh made other memoranda concerning "deeds for the bishop, accounts (to be taken care of) for Little Falls; from the gazette pages (advertising about) bells by Shulten and bells of Rosenberger, (pages about) burros for Tomazin, a melodium, and printing." Besides that, there were such matters as "pews for Rich Prairie church,[126] also stove pipes, and a door stopper, and for the Benedictine Sisters: meat, a brass door chain, 20″ × 3′ roof tin-chimney, and one transom," and the usual kitchen and housekeeping supplies for the convent.

At Belle Prairie, Buh kept a garden, for there is a note concerning some "plowing" that was done and some "fixing" including five days of labor, and "10 bushels of potatoes," totaling $26.00 for the week of November 16. At another point, Mr. Richardson is hired to "measure the land," and two weeks later, after "St. John's — Map of some 4¼ yard line" is recorded; in addition to the note of the need for a chalice, missal, and altar stones near St. Cloud." No doubt, this refers to the place where he may order or purchase these supplies. It is a series or list of items needed wherever missions change into parishes and/or where assistant priests are stationed or resident pastorates established. It reduces the necessity of Buh's carrying so many items for mission services. It is a clue to the increasing development of the Catholic Church in this territory. It is some consolation or reward also for Buh to see this growth, as a result of his efforts.[127]

Meanwhile, Buh took the regular round of mission service: Belle Prairie and the surrounding mission stations. Then there was the need to pay salaries to himself, to "Reverend Pavlin, Reverend Tomazin, and Reverend Schneider." From time to time, there is a record of pictures for homes, the school, convents; of personal ones, such as "1 picture of Reverend Tomazin for Mrs. Hoffman; 1 of my picture for Mr. Rock; 1 of Reverend Pierz for Mr. Meyer," and then there is a certain Brother Gonzague,[128] who is paid for services rendered, and at another point: he "owes to me by Mr. Reinhard, $20.00." Thus ends the year of 1875, filled with an almost innumerable list of things to do, to look after and to hire others to do or to get volunteers; horses and stables bought, sold or rented. In general, Buh's

years are a tireless management of everyday affairs of life in the many places of his vast mission territory, besides the rendering of spiritual service without regard for personal convenience.

When Buh accompanied Bishop Seidenbusch on his first episcopal visitation, the bishop not only got to know Buh well and to appreciate him and his work, but he greatly realized his spiritual depth. Hence, it was early in 1876, that he asked Buh to serve as his spiritual adviser and confessor. Already Buh served the Vicariate as a member of the council, an advisory body to the bishop.

Also early in the new year, Buh was involved in a 20-foot addition to St. Lawrence church (Duelm), "calculated to cost $150.00: $50.00 in wheat on hand; 50 to collect to be paid when finished; and 50 at New Year's next, for materials and work (carpenter's work): 4 windows, 1 door, flooring and silling, wetter boards, shingles, roof boards, nails, after having been raised by parish and teamed."[129] Besides this, there is the usual mission schedule: every Sunday and in between. New on the list is Princeton in Mille Lac county where mass is said at Carmody's; work on the bishop's house; included in his financial efforts, was support by the missions of the episcopal household; mass at the Sisters' convents was on the schedule occasionally. In the new year there were insurance policies to be taken out on the new buildings, or old ones renewed.

Buh was due for a little vacation, tied up with a lot of extra business. Being a typical Slovene, like so many of his fellow countrymen, Buh loved freedom. This year was Centennial Year, celebrating American Independence (1776–1876). He timed his vacation tour to coincide with the concluding events at Philadelphia— celebrated by speeches of great men and the international exhibits and fireworks. He wanted to see the crack in Liberty Bell at Independence Hall. His friend, Mr. Lahr of St. Cloud, accompanied him for the closing performances.[130]

It was November and national election year. The *Philadelphia Times*, on that last Centennial day, Saturday, November 11, 1876, ran top columns on page one not on the grand finale of centennial affairs, but on "Bayonets and Ballots." President Grant had ordered troops to Florida and Louisiana "to protect the boards of canvassers" and to assure an honest count of the ballots, "for either party can afford to be disappointed in the result, but the country cannot afford to have the result tainted by the suspicion of illegal or false returns,"

said the President. A peace commission of Democrats and Republicans was on its way to New Orleans, to be present at the vote counting.

The rest of page one ran a series of similar stories of national unrest and excitement over the political issues of the day, and vote returns by state. Only on page two, after a column of news snippits (one quoting the president again, "No man worthy of the office of President should be willing to hold it if counted in or placed there by fraud") and after three more columns of editorializing and "Personal/Notes and Opinions," does the Centennial gain attention in columns five through seven: "The Show Ended."

The final events were "attended by President Grant, other national and state officials, and representatives of every corner of the globe." The 159-day exhibition was visited by over eight million people, netting a total of $3,813,693.99. It was an international exhibition, representing four and one-half years of preparation, and featuring the science and industry, art, creativity and genius, and achievements of the world. America faired well by comparison, as brought out in the speeches of the day. The exhibition was a "great educator." It has given the people of other nations new and correct ideas of the resources and institutions of America; it has given people of America enlarged information of the arts, products and wealth of the participating nations. It has also augmented and strengthened social and commercial relations between nations, which are results of high importance and may be considered a happy consummation of the objects of this international work."[131]

Buh's *Centennial Notebook* (diary type) indicates he viewed a number of the exhibits from November 3 when he arrived from Canada to the final day, November 11. Among the items he noted: (1) Chinese carvings of wood and ivory; (2) Japanese porcelain; (3) Turkish carvings and items from Jerusalem; (4) Hawaian birds "like gold and silk feathers;" (5) Russian: busts of different nations (sculpture); fine gold clothwork — "20 *bilder* embroidered all around;" vestments; and garments with furs; (6) Austria-Hungary: wood carvings; fine glass; "tree of precious stones;" special Bohemian glasswork (art); granite works; Gothic altar; (7) Great Britain: minerals and other resources featured; also Ireland's quarry work and polished columns; (8) Belgium: sculptures; pulpit; (9) Mexico: very fine marble plates; (10) France: display of precious stones and carriages; (11) Switzerland: carved clocks; tables; (12) Australia: gold display and statistical data for this precious metal

covering 1851–1876; (13) Canadian minerals: gold models (forms), weighed and evaluated — including Queensland and New Zealand pieces. Buh also noted a printing machine designed in Philadelphia and a "complete flouring mill (Edward Harrison's) — grain cleaning, grinding, and bolting mill," from New Haven, Connecticut.

At Machine Hall and Government Hall where the fabulous Corliss engine was housed, Buh noted several makes of guns and details of their construction and charge loads. Then he observed the "back-acting 500 horse-power engine, having a thirty-six inch diameter and forty-eight inch stroke." He remarked concerning an Indian dugout canoe from Vancouver Island, British Columbia. It was made from one log: sixty feet long and an eight-foot beam. He studied the details of a printing press on display.

Among the United States exhibits, he took in New York; Raritan Bay's swinging bridge (the world's longest); Connecticut, Vermont; patent granite ironware from St. Louis, Missouri (connected somehow with "O.S.F." or his Franciscan Sisters' needs and interests as noted in his *Diary*).

Buh had a special attraction for bells and their clear harmonious sounds; he understood their symbolism. It might be said that in the wilderness the Indian drum beats replaced the howl of wolves, but when the churches and missions increased, the sound of the bell took over the beats of Indian prayer drums. Milwaukee's *The Catholic Citizen*, Saturday, November 17, 1883, gives more meaning to the bell and its chimes, found among the Buh papers:

> There is something beautiful in the church bells — beautiful and helpful. They talk to high and low, rich and poor. In the same voice, there is a sound in them that should scare pride and envy and meanness of all sorts, from the heart of man; that should make him look on the world with kind, forgiving eyes; that should make the earth seem to him at least for a time, a holy place. Yes, there is a whole sermon in the very sound of the church bells, if we only have the ears to understand it. There is a preacher in every belfry, that cries: Poor, weary, struggling, fighting creatures — poor human things, take rest and be quiet. Forget your vanities, your follies, your weekday craft.

Further, they are an invitation to prayer. They have served to herald the arrival of kings and princes. Their toll marks the passage of a soul from this earthly life to that which is eternal. Their peals have declared a country's freedom, the world's armistice, or someone's need.[132]

Buh bought bells for his many mission churches in Minnesota. It is natural, therefore, for him to make special note of the "Vanduzen and Tuft Display of different size bells." And how thrilled he must have been at Centennial's close, when President Grant signalled the "turn off" of the "giant Corliss engine" which first "slowed, stopped, and with it every shaft, belt and machine on those fourteen acres of flooring. Everyone in that vast crowd cheered, the chimes chimed and throughout the building every bell was rung and every whistle blew. Thus officially ended the International Exhibition of 1876," reported the *Philadelphia Times*, previously quoted.

When Buh left Belle Prairie, Wednesday, October 11, he kept an itinerary indicating, train mileage, railroads taken, and times leaving and arriving at significant points of transfer. For example, from St. Cloud to St. Paul, he marked 78 miles, on the Chicago, Milwaukee and St. Paul Railroad; from Chicago to Detroit, he took the Michigan Central to Detroit, 289 miles; then via Detroit to Canada on the Great Western line, 229 miles to the Suspension Bridge. He saw the great falls at Niagra from both sides of the international border.

Besides sight-seeing, he had contacts to make for various reasons, in Canada. He arrived in Toronto, staying at the Walker Hotel, Monday, October 16. The next day, he saw Archbishop Lynch — a call concerning his visit in the diocese. Every place, he noted buildings and locations (situations) of cities and towns; for example, he writes in the Centennial Diary (1876), October 17: "New Castle, little St. Cloud; Port Hope situated between two elevating hills; four nice churches — all brick buildings; good port." He was an observant traveler, certainly an experienced one; he missed very little on his journey.

He arrived in Ottawa that same day, in the early evening. In his *Diary*, he writes: "Capital of Upper Canada; viewed the Parliament House; and visited Bishop DuHamel (Duhamel)." Here he called on Mr. Frederick Braun, brother of Dr. Braun of Little Falls, who was "secretary in the Department of Public Works in Ottawa." At St. Hyacinthe, he met Braun's sister, a Grey nun. After he saw the waterfalls, he returned next day to Montreal, where he had a few objectives to achieve in the city and in the surrounding towns of: Soreil, St. Michel Yamasaka, Riviere de Loup, and St. Paulin.

On October 19, Buh said mass at the episcopal residence of Archbishop Bourget, who taught Father Lacombe in some of his theological studies for the priesthood, while Lacombe served as his

secretary and sometimes accompanied him on his pastoral visits about 1847. Buh seemed eager to trace the early footsteps of the "little Indian", now become the "Great Chief," "Chief of Prayer," and the "Man of Good Heart." For this reason, his notes show visits at St. Sulpice, Lacombe's birthplace; l'Assomption College; St. Hyacinthe, where Lacombe was ordained. He also visited the Oblate Generalate and that of the Grey Sisters, for Lacombe, an Oblate of Mary, had the Grey Sisters serving at many of the western missions in Canada. He went to see the superior of the Brothers and Clerics of St. Viator; so that part of his visit was occupied with a recruitment program for Minnesota to carry on a more intensive and extensive program of education in Minnesota missions.

Interestingly enough, he had a commission from Mother Ignatius Hayes, who wrote letters of introduction to officials of the Third Order Franciscans. He also brought souvenirs from Mother Ignatius and the novices at Belle Prairie to "La Mere St. Victoire," Mother General of the Sisters of the Congregation. He bore many personal messages from the Belle Prairie Franciscans to persons of their acquaintance in Canada or to relatives of the Sisters: (1) At Refuge de la Passion, "the Superioress, Miss Vincent acquainted with our novices," he writes in the *Ordo*. (2) "Mlle. Michaud (Soeur Marie Madeleine) has a sister there (2 sisters)." (3) At St Hyacinthe, "between Montreal and Quebec, Convent of the Precious Blood: Mother Catharine has the stigmas (*sic*), the crown of thorns; Mgsr. Charles, retired bishop who lives with them, (is) their chaplain. Speak about Mother Ignatius who has spoken of them often." He had some memo concerning each of the Belle Prairie Sisters, by name.

His next task was to gather some information, make contact, or in some way assess the young women who had applied by letter to the Institute of Franciscan Sisters at Belle Prairie for admission to the Minnesota foundation. He names four "postulants: (1) Veronique Begru, Rue St. Laurente #133, sought admission as a lay sister, 40 years of age." Buh was to approve her entrance if she were willing to be a *Tertiary*, whose life was different from the *Choir Sisters* in the kinds of vows they promised and in the lives to which they committed themselves. (2) "Henriette St. Germaine," same street #217, cousin to Soeur Marie Antoine. She wishes to come now and is accepted as a *Tertiary*." There was some delay due to the sale of her furniture. Anything she brings to Belle Prairie, "we should be glad to receive." (3) Madet (Maude?) Quintal applied to be a *Choir Sister*, is educated

and can teach; Soeur Francis Beauchamp knows her and "fears she is too enthusiastic and romantic." This explains why Buh visited Reverend Pere Deschamp, who is Miss Quintal's confessor and Director of the Brothers of St Joseph. "If you (Buh) approve, we will receive her," Mother Ignatius promised. (4) "Miss Charbonneau — all speak very well of her, and we accepted her but she is discouraged by others, we think, about taking the journey alone. Also it is possible that Miss Maloin exaggerated about the life and work here" (in Minnesota).

Buh took the steamboat at Montreal for the "Riviere de Loup," then by carriage to see "Mr. Felix Reniere, frere de Mrs. LaFond; at St. Paulin, Soeur Rose de Lima — de la Providence, sister of Mr. Ler. Dufond, in the same convent as Gagnon." Buh also visited relatives of the Belle Prairie parishioners, among them the relatives of Mrs. Anton Bisson, Felix Hond, and others. At Three Rivers, Quebec, he saw Bishop Louis Lafleche "who three times passed through Belle Prairie and who thirty years before had studied at St. Paul Seminary.[133] Buh even addressed the Franciscan Tertiaries, in French, no doubt.

At the bottom of the page, dimly noted, "Reverend Lacombe at St. Peter," indicates that Buh probably had rather intimate knowledge of the issues concerning the Oblate Fathers in Manitoba, Canada, where he had visited several months before, following the "Red River Rebellion:"

> Louis Riel, a twenty-five year old Metis, had opposed the Dominion Government's purchase of the Red River District and the North West Territory from the Hudson's Bay Company. Leading a small band of men, Riel had forcibly turned back at the American border, the first Governor sent out from Ottawa . . . and set up a provisional government. (Later) the Ottawa government sent troops against him . . . who recaptured Fort Garry and installed the new Governor. But fortunes changed. The following year (1871) Riel again summoned his Metis. Only this time to repel a projected raid by the Fenicans, an Irish-American group of Civil War veterans who proposed to annex Canada to the United States without authority or support from the government of the United States. The Fenians struck at several points along the transcontinental border, but they were repelled by the Canadian militia. For his part in defending the border in the West, Riel was publicly thanked by the Ottawa government. . . Riel was elected . . . to . . . parliament.

Bishop Taché and Father Lacombe refused to become politically embroiled but they saw the trends of the anti-Hudson Bay, anti-Indian and Metis, and anti-Catholic forces. To protect the "missions so

patiently built in the wilds under the Hudson Bay Company's reluctant protection:"

> There was only one way to counterbalance the new influx, to hold fast to what had been built in the West with so much daring and endurance. The West, they believed, would have to attract French-speaking Catholics to offset the numbers of English-speaking Protestants. The people who, in the West, had survived English conquest, must now in the West survive Confederation and its consequence.

When Lacombe returned from his recruitment and fund-raising tour in Europe, (1874) the Riel question of Indian and Metis representation in government was again in the limelight. Riel was anxious "to contest the vacant seat of Provencher, in Manitoba." Officials conferred with Archbishop Taché, but he wanted no part of politics nor to be party to the group that failed to carry out their "promised amnesty for the agitators of the Red River uprising" a few years earlier. Lacombe, too, refused to interfere since he was a friend of these Metis and Indians of the West, for whom he had devoted over twenty years of his life.

The archbishop, therefore, sent two of his missionaries as recruiting salesmen for his colonization efforts for Manitoba. Father Lacombe and Abbé J. B. Proulx were sent East: "To work for colonization." Lacombe travelled all over Quebec and even into the United States. This was the time that the paths of Buh and Lacombe crossed again, in 1876.[134] Whether Lacombe took Buh around to his birthplace and other places of his early life, is not clear but the Buh *Ordo* (1876) and Centennial *Diary*, indicate he visited these haunts made memorable by this great missionary whom he admired so much and with whom he had had so much in common in the work to which they both devoted their lives so unstintingly. Buh, no doubt, at least visited with Lacombe at St. Pierre, to learn of the success of his colonization efforts, at which Buh was still so busy for Minnesota. Lacombe brought in six hundred French-Canadians into Manitoba in 1876, and "with three assistants the next year (1877)" he again "brought in some four hundred families. . . . On one occasion, Lacombe returned to Manitoba with ten families from Lowell," Massachusetts.[135] Lacombe, like Buh in Minnesota now, could envision "the dark future" for the Indian. Lacombe had received a sober reminder in a letter "that the hungry moon was rising again." For such men as Buh and Lacombe, it was a "hungry moon" for them, too, for they "hungered" for their missions, in a spiritual sense, yet it seemed to no avail, at times.

However in the United States in 1970, maybe the night of the "hungry moon" is over for the American Indian under the efforts of men such as Louis R. Bruce, an Indian himself and now Commissioner of Indian Affairs in Washington, D.C. Mr. Bruce is seeking to turn the tide of generations of governmental paternalism; so the Indians can take over their own destiny as people within this vast, free republic.[136]

By October 30, Buh was on his way to the Centennial events, arriving there, Friday, November 3. Enroute, he stopped at a few places. At Albany, New York, he saw the famous "torch procession of the Republicans and Democrats." It was an election year. In New York, he visited the Redemptorist Fathers, on recruitment business for his bishop in Minnesota, no doubt. He also went to Benziger Brothers with whom he had done so much business by mail, and personal visits earlier.

After the closing events of the Centennial, he visited the nation's capitol and viewed, among other things, the original of the "Declaration of Independence." How could he not see with new appreciation and recognition of the history of Minnesota, a painting in the dome of the capitol of the "Discovery of the Mississippi River by DeSoto, May 1541"?

From Washington, he went to Baltimore and then to Chicago. Through Pennsylvania, just outside of Pittsburg, his Centennial *Diary* continues, "Accident. The engine struck a coal-loaded car." At midnight of Thursday, November 16, they continued their journey to Chicago via Fort Wayne, Indiana, "140 miles at speed: 48 miles per hour." He took three hours on the next train to cover the eighty-three miles from Chicago to Milwaukee, and from Milwaukee to St. Paul it was a matter of sixteen hours to make the approximate 298 miles. From Washington, he had telegraphed Reverend Pavlin to come from Northfield to Wabasha, where he could visit him with Father Trobec upon his return to Minnesota, probably the good portion of that week of November 20.

By the next Sunday, Buh was back saying mass at St. Lawrence (Duelm); he said mass at Carmody's and at Rockford, in the next two days. Business moved on as usual. There was wood for the churches; "materials for flowers to be made, for Mrs. Galernault."

It was the advent season and the year was fast coming to a close. The schedule seemed to be fast-paced: Monday, St. John's; Tuesday, St. Wenceslaus; Wednesday, mass at Du Hamel's; Thursday, Rockford;

Friday at Carmody's; Saturday, St. Lawrence; and Sunday, back at St. John's. He had to see "Mr. Thomlein, a good bricklayer, near Lantz Stuart's, Two Rivers." He lists an address for the Benedictines in Chicago, at this time in the *Ordo* (1876), at the end of December. It is not clear if this is a continuation of a contact he had made while passing through Chicago from the Centennial in November, or if this was the initial contact, had the other failed to materialize.[137]

A new year opens and the 1877 *Ordo* contains on its initial pages some reminders of things to be done, a brief list of contents for the year, and an overview of some of Buh's missions, especially the Indian missions. A list of monies owed and monies due is noted, with the usual mission schedule from week to week of each month. On page 12, facing flysheet, Buh has special note concerning a request from Mrs. John Kieve to "bring some medicine next month for her two-year old who cannot walk nor even sit up yet." Buh has an added phrase: "Remedy? Spine affected." Buh, it seems, was a general clearing house for everything, including medical advice and care, as well as the dispenser of the spiritual benefits that he could give as an ordained minister of God. The people had not only a spiritual faith, but human confidence in him as a man who was able to help immeasurably. As one parishioner remarked, Buh need not have done so much in a material sense, "but he helped a lot."[138]

Early April, the *Ordo* indicates Buh was going for services to Bismarck. Reverend Jean Genin was on leave from April, 1877 to June of 1878 to his native France. Buh took over his missions along the Northern Pacific Railway line from Duluth along a southerly route to Pine City, westerly to Bismarck where he stayed at the Glass Hotel (Mrs. Glass, in charge), North Dakota; and easterly in Wisconsin from Superior to Ashland as far as Bad River, including Bayfield and LaPointe. At Superior City, Buh "used the Old Methodist Church which the Catholic congregation had bought. The priest usually had welcome accommodations at the home of Vincent Roy who kept a leading trading post there. Roy was a devout Catholic who married a good Catholic Indian woman."

The main center was at Duluth, where Buh stayed most of the time; Duluth was a small lumbering town yet with one main street (Superior), where one saw mule-drawn streetcars. His assistants took over his regular rounds in between in the Minnesota missions, in particular Reverend Joseph Staub; he was assisted also by Reverend

*By the 1880's, Duluth sported mule drawn street cars.*

*A view of Superior Street from Fourth Avenue, West, about 100 years ago.*

Charles Verwyst, O.S.F. along the northern and eastern routes. Of this phase of his missionary career, Buh wrote:

> If there were five Sundays in the month, I would give Divine Service on two Sundays of every (such) month in Duluth. On the fifth Sunday I gave mass at Bayfield which was the most important settlement of Lake Superior in Wisconsin. The most important places on the Northern Pacific Railroad had been Duluth, N. P. Junction (Carlton), Aitkin, Brainerd, Perham, Detroit, Moorhead, Fargo (Holy Cross near Fargo), Fort Totten, and Bismarck in North Dakota. And on the branch line between N. P. Junction and St. Paul were Moose Lake, Kettle River and Pine City; in Wisconsin (as mentioned above).[139]

Meanwhile, Belle Prairie was in charge of the French-Canadian priest, Reverend L. Chandonnet. The church at Buh's home-base at Belle Prairie was growing rapidly. The church became over-crowded. The people decided to build a larger structure in 1877. There was no such thing as cement, as we know it today; so Buh used a mixture of sand and lime with water. The marvel of this construction is that Buh prepared much of the concrete himself, and that the church stands today, a monument of his work.[140]

When Father Genin returned from France, Buh transferred his base of work to Perham in 1878, leaving Father L. Chandonnet in charge at Belle Prairie. He did a lot of repair work and made many improvements in the Little Falls church at this time also, in between his mission services. At the N.P. Junction, where Buh lists about nine names, including their families, he indicates "St. Louis Reservation, six miles north of the Junction. Here he inquired of Mr. John King, the Section Boss, where Mr. Joseph Bosé lived (House of Belarmine)."[141] He also served about "10 families at Thomson." At Fond du Lac, he said mass at Mrs. Murphy's or stayed with her to carry on his works in the area. He notes the names of the section foremen also for Kettle River and Moose Lake, as well as for Fond du Lac. Along the same railroad line, he heard of "40 families at Perch Lake, north of Norman. Mission, when? Address: Mrs. Paul Naganab."[142]

Beginning in July of 1877, he makes a note regarding a request to come to Round Prairie. In this settlement, he was to take care of some children for "First Communion at Mr. Monnier." At Duluth, he buried a one-year-old child in April. At St. Croix Lake, he notes there are about thirty families (Indians) who wish to join the church; they live about thirty miles from Superior. He makes note of some

activities at Barnum and Black Hoof. He is scheduled for a school meeting in Little Falls, reminder on August 30, for September 1.

On his new missions, Buh had new audiences. He resumed his lectures on the Near East and his 1870 Holy Land tour. He scheduled a series of five: (1) Jerusalem and its environs made sacred by the presence of Jesus at particular points; (2) Mount Calvary; (3) Bethlehem; (4) Cairo and the great pyramids of Egypt; and (5) Rome. . . Two such series are indicated within a few weeks of each other.[143]

On June 16, Buh changed his base of work to Perham, having worked out of Belle Prairie from 1865–1878. He established regular catechetical classes, listing fifteen young children in the first group and five in the teen-age group. He immediately organized a finance committee for church affairs and a women's circle for church work and socials. Even the "graveyard fence (was) fixed."[144]

December 3, 1878, Buh commemorated his fellow countryman, Lawrence Lautishar, at a special memorial mass. It was the feast of St. Francis Xavier and so he also remembered Pierz, the saint's namesake. It was twenty years since Lautishar froze to death on Red Lake mission work. He, no doubt, stopped at Crow Wing to pay his respects at the grave-site of the man who gave his life for the Indians, a young martyr to the cause, only in his forties. Not far away lay the grave of another young man, Chief Hole-in-the-Day. He too gave his life for a cause in behalf of his people. Both of the dead were friends of Pierz, and he buried them both in this same spot overlooking the Mississippi, which was the focus around which all four men spent so many years of their lives.

This was confirmation year again for Brainerd, Sunday, July 28. In September, the bishop administered confirmation at Belle Prairie and Little Falls. Buh, as before, accompanied the bishop and assisted at the various functions. Meanwhile, he kept up interests he had with people he served before. He lived at St. Joseph's near Perham, and also took care of St. Henry's in Perham. He still attended parish fairs, socials and raffles. He always donated to some cause to give an example to his parishioners. "Bread cast on the water, returns."

His mission territory now covered the counties of: Ottertail, Clay, Becker, Wadena, Cass, Crow Wing, Morrison and Todd. Besides Perham, he served: Ottertail City, Fergus Falls, Elizabeth, Pelican Lake, Lake Park, Audubon, Detroit Lakes or Detroit City, New York Mills, Wadena, Aldrich and Motley. Later his work took him to

Itasca county, including the Indains at Winnibigoshish, Pokegama, Grand Rapids, White Oak Point, and Sandy Lake.[145]

Buh wrote from Perham to his friend, the editor of *Zgodnja Danica* on December 1, 1880. He encouraged more settlers to come to America; the American farmer did most of his farm labor "with machines. A lot of land is still free from Minnesota to the Pacific Ocean, and may be obtained for settlements." Further, he states:

> In Belle Prairie, we have finished the church this year which we had started two years ago. It is 80 feet long and 44 feet wide. Bishop Seidenbusch of St. Cloud blessed it on October 10, of this year. People of the entire neighborhood came to the celebration, including many non-Catholics. As the parishioners of Belle Prairie are all French Canadians, the bishop provided now a French priest for them. I am now located at Perham, Ottertail County. Here I have to take care mostly of Germans, Irishmen and Poles and a few half-breeds. Father Tomazin has charge of the mission at Red Lake and the Benedictine Fathers have taken over the mission at White Earth.[146]

Buh had returned to minister to a place he had learned to like and where he found many people he cherished as friends, namely, Holy Family parish from May, 1880 until the completion of the church; he was succeeded by Reverend J. J. Fortier who arrived in October and served until September 11, 1881. When Buh first left for Perham early in 1878, he left Father L. Chandonnet, who had assisted him since 1877, in charge. Chandonnet was succeeded by Reverend Charles Augustine Richard from 1879 to May 15, 1880, when Buh returned briefly to fill in the vacancy, but mostly to complete the church he had started in 1877. Reverend Arthur Sicard de Carufel attended Belle Prairie from 1881–1885; A. Lemay, from 1885–1888; and A. Payette administered the little flock from 1888–1890, when Father Lamothe came in, later to be transferred to Little Falls, as his residence. Then came in succession: Reverends H. Gouin until 1894; L. G. Fournier until 1896; followed by J. Jouaux, 1896–1902; L. Garreaud, 1902–1908; M. Barras, 1908–1915; A. Beyne, April 1915–June 1916; H. Pellet, 1916–1948, interviewed for our Buh story by Frank Melovasich.[147]

The flood of immigrants to the Red River Valley and into Dakota Territory necessitated dividing the vicariate in 1879. Bishop Martin Marty was appointed bishop of the new Vicariate Apostolic of Dakota; Bishop Seidenbusch continued as bishop of his less extensive Vicariate

of Northern Minnesota. Bishop Marty was a Benedictine monk from Einsiedeln, Switzerland, who volunteered for America to care for the Catholic immigrants in Indiana, arriving at St. Meinrad's in 1860. He became prior in 1865, and was appointed its first abbot by Pope Pius IX in 1870.

As abbot, and before, he tried to extend the Benedictine Swiss foundation in America. When he was asked to help with the Sioux mission activity in North Dakota, he decided to go as a missionary himself with another monk as companion, arriving at Fort Yates on July 31, 1876. He was most influential among the Sioux as a missionary; he became a fast friend of Sitting Bull and received the title, "Lean Chief," from the Indians.[148] He worked indefatigably for them. He had problems with agents who failed the Indian and the government in carrying out some good programs. He had to help solve the problems of the Indian, for the Sioux were victims of federal paternalism, as were all of the American Indians until this day.

Meanwhile, Father Tomazin who had been at Millerville since 1871 and at White Earth since 1873, serving the missions at Red Lake, Detroit, Audubon, Glyndon, Hawley, Crookston, and Sand Hill, had to be transferred because of continuing troubles with the Indian agent, Lewis Stowe. Bishop Seidenbusch and Abbot Edelbrock of St. John's had discussed the Indian problems lengthily, no doubt, on their European tour for funds and recruits for the missions, and attendance at the golden jubilee of Pope Piux IX, in the spring of 1877. Upon their return, the abbot decided in a meeting with his community at St. John's to take up work among the Indians. The first began at White Earth, where Reverend Aloysius Hermanutz was the first volunteer, November 4, 1878; here he ministered to the Chippewa for fifty-one years, until his death September 4, 1929.[149] When Bishop Timothy Corbett took over the new Crookston diocese in 1910, Father Aloysius became his vicar general.

Abbot Edelbrock wanted to gain some knowledge of the Indian missions and their problems, especially if he and his monks were to continue in the work. For these reasons, he accompanied Father Aloysius. At St. Joseph, Minnesota, they were joined by Sisters Lioba Braun and Philomena Ketten commissioned by Mother Scholastica Kerst, who though short of personnel herself in the works of the Benedictine Sisters of Stearns County, had been prevailed upon by Abbot Alexius, and no doubt Bishop Seidenbusch, to assist in the

mission. At St. Cloud, the bishop blessed the new missionaries for White Earth. Then they continued on their journey to Perham, where Father Buh joined the mission band.

> At 6 p.m. we reached Detroit (Lakes). On Tuesday, the 5th of November (1878) at 9 a.m. we left Detroit by wagon and arrived at White Earth at 2:30 p.m. It was a fine, warm November day. Father Abbot left us at 3:00 p.m., and gave us a number of valuable hints. On the Second Sunday of November (the 17th), I read the Gospel in Chippewa for the first time.[150]

Buh was sorry that his friend, Father Ignatius Tomazin, had to be moved, but he understood that Bishop Seidenbusch had done his best to get the government to understand that Agent Stowe was the crux of the problem. Stowe was removed and replaced by Major Charles A. Ruffee, but the Catholic Indian Bureau recommended that Tomazin also leave. He retired to Pembina for a few months, and then took up his new assignment as resident pastor at Red Lake mission in 1879 where he built the first log church and lean-to-residence. He was the only priest resident in the present Crookston Diocese when the Vicariate of Northern Minnesota was formed. The white people and the Indians loved him, and he was a great organizer of Catholic activities and parish participation; however, some of his public relations were inappropriate. Eventually, he faced similar problems at Red Lake, a sub-agency of White Earth.[151] The Benedictine Fathers again moved in, at the request of Bishop Seidenbusch. Fathers Thomas Borgerding and Simon Lampe were the next Benedictines to volunteer for Indian mission service. They arrived for duty at Red Lake on November 15, 1881, with the abbot, Mother Scholastica Kerst and two more of her Sisters: Evangelist McNulty and Amelia Eich.

The greatest single influence toward the settlement of these northern and western counties of Minnesota was the building of the Great Northern and Northern Pacific railroads. The lines of these two great roads extended from St. Paul and Duluth to the Red River Valley of the North in the 1870's. Towns sprang up like "mushrooms after heavy rain," as settlers poured into Minnesota.[152] More towns meant more and larger parishes; so there was the pressing need for more resident parish priests.

Moorhead had grown from a settlement of a few houses to a thriving town of 800. The railroad line traversed south from Glyndon to Barnesville and along a northerly route to Crookston, as early as 1872.

*Reverend Aloysius Hermanutz, O.S.B., volunteer missioner to the White Earth Reservation, succeeded Father Tomazin.*

*Reverend Ignatius Tomazin was transferred from White Earth to Red Lake Reservation, serving as first resident priest since the sudden death of Father Laurence Lautezar (Lautishar) in 1858.*

*Catholic Mission on the White Earth Reservation and early log school at the right.*

Progress slowed with the panic of 1873, but the dynamism of James Jerome Hill took over. He bought up the branch railroad. In 1893, when panic struck again, he brought about the GN–NP merger; by 1901, these two railroads purchased almost all of the stock of the Chicago, Burlington and Quincy railroad, the first of several such moves that finally connected Minnesota with Chicago, the far west, and the south. Hill said, "What we want is the best possible line, shortest distance, lowest grades, and least curvature that can be built between the points covered."[153] What a boon such a route proved to a man like Buh for the work he had in numerous places in so vast a mission field! With the railroad, he could save time and energy; thus he was able to visit distant missions even more frequently. It is about this time also that railroad passes were issued to Buh annually for his work "as a minister of religion." His *Ordo* (1878) indicates the sale of a horse and buggy, with harness.[154] With the railroad, he did not need to keep horses at different mission points, except for country travel. Most of the time, he could borrow these or rent them from friends, as needed for taxi service between railroad points, or into rural missions.

The year 1879 marked another confirmation tour of some of the missions. On June 19, Bishop Seidenbusch administered the first confirmation at St. Stephen's (Brockway), "assisted by five Slovene and two German priests. Buh preached in Slovenian during the mass; Bishop Seidenbusch, in German, after the mass. In the afternoon, Buh blessed the new Stations of the Cross. Mortars boomed, and jubilant Slovene songs resounded far into the night," ending another celebration in the Minnesota wilderness.

In the fall, Bishop Seidenbusch went with Father Buh up to White Earth mission. Tomazin had come down from his mission at Red Lake. Together with Father Aloysius, they made a trio participating and assisting the bishop with Solemn High Mass and the sacrament. Here "Buh preached in French and Tomazin in Otchipewa. The day before, Wednesday, October 1, the two heard confessions from morning till evening."[155]

Early the following year, January 25, 1880, Buh received a cablegram, bearing news of Father Pierz's death in Ljubljana, Slovenia, the day before at 11:30 a.m. He was ninety-five years of age (1785–1880), having been a priest for sixty-seven years (ordained, 1813). Almost forty of these were spent as a missionary to the Indians, having come to Michigan territory under Baraga in 1835, when he was fifty years

old. What a marvelous second career — a fulfillment of his heart's desire for the missionary life among the American Indians.

Next day, Buh celebrated a funeral mass in St. Joseph's church, a memorial service for his friend and co-worker. Father Aloysius gave the panegyric, issued in *Der Wanderer* for March 27, 1880. Buh also sent telegrams to Bishop Grace at St. Paul, to the Very Reverend Severin Gross, vicar general of St. Cloud, and to others, including newspapers. Later, Buh sent these necrologies from the papers to *Zgodnja Danica* which in turn published some of them,[156] among them *Der Wanderer*, January 31, and indicated in his *Ordo* (1880).

The poor condition of the White Earth mission required a great building program undertaken by the Benedictine community at St. John's, since there was little or nothing to be expected from the government, as past experience proved under Pierz, Buh, and Tomazin. The laying of the cornerstone for the new church took place in July of 1881. Next year, June 11, the new church was blessed by Abbot Alexius Edelbrock and confirmation administered by Bishop Seidenbusch, June 11, 1882. It was another red letter day for the people concerned. Missionaries like Buh allowed each ethnic group to determine, according to their culture, the nature of the public grandeur. So the Benedictines now at White Earth share in the Indians' love of dance, drums, ritual, and display. It was the grandest of affairs:

> They (the Chippewa) carried out the age-old European rite in their own manner. . . A wagon met them (the dignitaries) six miles up the road, half-breeds escorting on ponies while the rest formed a guard of honor on both sides of the road, receiving the abbatial (and episcopal blessings) on bended knee. At the second point, three miles up, another guard of full-bloods lined the trail — on the green grass of the prairies, under blue skies. . . thanking God for sending the Great Black Robe. . . The full-bloods rose and moved in procession, followed by the half-breeds to the church center. A block away, they fired a gun salute; bells pealed and jubilant voices of the Indians rang out as they joined in.
>
> A (priest), some brothers, young Indians in cassocks and surplices met the official guests. The choir sang out an Indian hymn.[157] At 2:00 p.m., a mile-long procession (pre-arranged) consisting of 100 Indians on horse back surrounded the new buildings. These stand on a hill overlooking a lake. . .

Color and pageantry abounded. Speeches were exchanged between the hierarchy and the Indian chiefs and their spokesman speaking

through an interpreter, J. G. Morrison, for the benefit of the whole assembly of 700 or more who attended the events. The confirmants had special words directed to them. The Indians present represented the tribes located on the reservation, mostly Pembinas, Ottertails, and Mississippi bands. The writer, a certain C. C., in *Der Wanderer* quoted, continues:

> The Indians although uncivilized by our standards showed great courtesy. . . Tables under the foliage were heavily-laden with foods for the occasion, common food, tastily prepared. Everyone ate heartily. . . The non-christian Indians were well-received. Some were seated in places of honor. Waiters served the guests with greatest carefulness. May others, so-called civilized, learn from them. There were no spirits served — no need of them. There was enough of the true source of joviality.

The last speaker was George Jejewigstig, one of the Pembina converts. He expressed the mind of the other Indians in terms of the pleasure that was theirs for the good that finally seemed to come to them. He acknowledged the educational value of such events as occurred on this memorable day. Then he closed with a renewal of baptismal promises, quoted in the introduction of this chapter, concluding with the new symbolism of their prayer drum which they wished to maintain. The abbot even promised to pay for the drum. The seriousness was broken by a few anecdotes and jokes which all enjoyed. This time the Indians received some sense of permanence to their life and the education of their children. A school of their own was built, conducted by the Benedictine Sisters, which helped somewhat.

On October 8 and 9 of 1882, Buh had come with Bishop Seidenbusch for confirmation to Red Lake, for one hundred and twenty-two members of the mission. The Indians learned to love and respect Father Tomazin whose efforts were so successful. These Indians were unusual in that they seemed less corrupted by the influence of the white man's ways. They expressed their hope to the bishop for a continuation of a resident priest. Seidenbusch assured them he would do all in his power.

The journey back could not have been any smoother than the one coming up, which Buh describes in some detail:

> The road, if you can call it a road, is cut through virgin forests, full of stubs and stumps; deserted and hazardous in summer. Traders use it in the wintertime only, when stumps are covered with snow to make it safe for sleds. Our wagoner had a rustic wagon driven by a pair of rustic draught horses; a coach would break down. Wednesday, we reached

the home of the wagoner, tired enough and well shaken up; stayed overnight; in the morning offered mass on the table. After breakfast we resumed our course, the bishop and myself.

Thursday evening, we stopped in the forest. No house in sight. We had a linen tent. There we spent the night. It was quite cold. By midnight a storm began roaring: lightning, thundering, rain mixed with hail.

Next day, Friday, raining all day. We had unbrellas and waterproof cloak. Toward evening, we finally reached Red Lake. Father Tomazin awarded us a most friendly reception and a warm room. Nothing special could be prepared for us; his mission is very poor. Father Tomazin had written me before to bring along some meat, bread, rice, and the like, so he could serve the bishop. At Red Lake you can get only what the Indians grow: some potatoes and a little corn, if frost does not nip it. Off and on they catch a few fish. That's all.[158]

To show how bad the journey really was, Buh cited the example of the window panes Tomazin had requested him to bring. The order was for ten panes. Upon arrival in the wagon at Red Lake, none remained — "All smashed and crushed," in small fragments.

This year (1882) was a busy one for Buh. His parish had grown so large that St. Joseph's needed a new church; the cornerstone was laid on June 13, following the White Earth events of June 11.

Perham was "the banner town of the northwest," which Buh learned to like as much as his other center of work, Belle Prairie. Buh loved beauty, and Perham was one of nature's gems, located as it was on a gentle rise of ground, "sloping on either side to the river and lakes which nearly surround it." It was one of the most beautiful townsite spots in northern Minnesota, situated as it was in the fertile farmland of the rolling prairie. It lay close to the pine forest which enriched the economy with its million dollar logging industry.

This was the location of St. Joseph parish "by Perham" where Wednesday, December 27, 1882, the new church of St. Joseph was dedicated. The parish included all the residents "of the St. Joe valley from Rush Lake to Devil's Lake.

Rev. Father Joseph Buh, who has for over four years had charge of both St. Joseph and Perham parish churches, and has labored long and earnestly to secure the erection in St. Joseph of a church proportioned to the needs and to the means of that large parish, is to be sincerely congratulated upon his eminent success, and in the happy termination of this portion of his labors.

On Tuesday evening, the Rt. Rev. Bishop Seidenbusch, accompanied

by Rev. Father Carufel of Belle Prairie, arrived from St. Cloud, and Father Gunkel of Frazee City, and Father Grimholz came Wednesday morning from the west. At an early hour, every available style of conveyance was pressed into service to carry the throng eager to witness the dedication services. The weather was all that could be desired for the event.

Long before St. Joseph is reached, the tall, graceful lead-colored spire surmounted by its handsome gilt cross, looms up, a prominent land-mark, which will hereafter, for many years it is hoped, be a beacon light to all the faithful. (The cross was eight feet and with the spire rose 116 feet from the ground.)

Following the blessing of the church, the bishop and clergy celebrated High Mass, at which the bishop spoke — "an eloquent and instructive sermon, taking Jacob's vision of the ladder as a text, and explained to the congregation the significance of every portion of the church as connected with worship." The local choir furnished the music. Prominent among these choir members was "the soprano of Father Buh's niece, Miss Katherine Rovisher, aided by the Perham choir . . . and some good selections by the St. Joseph cornet band."[159]

In Perham proper, the parish of St. Henry grew to 100 families: Germans, Poles, and Irish. The Poles built their own church of St. Stanislaus to relieve the crowding, and desired a Polish priest for their services. A parochial school was requested too; soon building began. Benedictine Sisters took charge of St. Henry's school when it was completed the following year, opening for classes on September 15, 1883.

The usual mission affairs continued. Buh was busy getting things for his many missions as they developed. He assisted even resident pastors in various places to obtain the necessities for their work. Another mission: "town of Maine," deserved his attentions about this time, indicated in the 1882 and 1883 *Ordos*. His solicitude for the Sisters at various missions is significant, especially the Franciscans at Belle Prairie for whose foundation he was largely responsible since he had laid the ground work with Bishop Grace of St. Paul, as early as 1871, for their arrival.

On July 9, 1883, Buh was on his way to Europe invited by his classmates to celebrate their silver anniversary of ordination to the priesthood. They had been planning a class reunion for a year or more. He bid farewell to his Perham missions. "After a four-hour train ride, I reached Belle Prairie, my former station, where three

years ago we had built a new church among the Canadian French and introduced nuns of St. Francis for the education of youth."[160] Father Tomazin took over his Perham missions during his absence of about two months.

Buh left on the steamer, *Maine*, for a transatlantic trip, but four days out, the propeller screw broke and they had to return to New York harbor for repair; so they were delayed until July 18 when they steamed out to sea, arriving in Bremen on July 31, the date of the reunion at St. Vid's parish where Father Volc was pastor. He wired his classmates: "Congratulations! Let us celebrate the octave of the jubilee, August 7. I will be with you."[161]

Luke Jeran, editor of *Zgodnja Danica* (Morning Star), adds following Buh's description of the trip through Berlin, Dresden, Prague, Vienna to Ljubljana on the following page (259): "This valiant missionary, although exhausted, never relaxes, even on vacation. Every Sunday he preaches in some church. Next Sunday, he will preach at the Cathedral in Slovene and in German. . . . His charming manners are winning the hearts of all." He recruited wherever he could get candidates for American missions.

Buh took advantage of a diocesan retreat for priests at the Collegium Aloisianum toward the end of August. Father Tomazin had given him a number of charms and objects of Indian magic and idolatry, which Buh displayed. He shared his many experiences with friends of the missions. He spoke to an overflowing crowd at services he held at the Marian Shrine of Ljubno. Then he visited the Tyrol, where he placed the objects of Indian culture and religion in a museum.

His *Ordo* from early August indicates some contacts made at Louvain.[162] After that he visited Lourdes and left for America on the "newest and fastest steamer, the *Fulda*," only a ten-day journey. He stayed in New York over Sunday, from October 27-29, having returned with twelve students: Francis Bajec, Matthias Bilban, John Lampe, John Homar, Francis Kosmerl, John Petac, Lawrence Demsar, Karl Hermanutz, Bartholomy Scheffold, Karl Pfeifer, John Elsner, and Matheus Gliebe. The first seven were Slovenes; the last five named were Germans. All went on to St. John's at Collegeville, Minnesota.

While in the eastern United States, Buh went to see his friends. Record indicates he went to Charleston, South Carolina, to study the negro question. The authors are convinced that he went also to see Mother Ignatius Hayes and her new foundation in Georgia,[163] and where she established an industrial school for negro girls. No

doubt, he recognized that the negro problem was similar to that of the Indian, but not of such duration nor of such intensity in destructiveness of the human spirit as was the recorded discrimination against the American Indian. Buh was interested in educational methods too. Wherever he went he made observations of this nature. Buh was a veteran in the use of audio-visual methods, beginning with his stereoptican and special slides or pictures in his first year in Minnesota mission work, way back in 1864.

His interest in the Belle Prairie Franciscans is the interest of a founder in his foundation. He worked in their interests before they arrived on American soil; he procured land for Mother Ignatius and whenever he could serve them he did, taking time from his numerous missions to attend to their needs. For example, besides the recruitment efforts he expended for their membership growth, when he went to Canada in 1876, his concern for the spiritual life of the Sisters can be shown in many ways, and already several instances have been cited. Besides these, the impressive ceremony of three young women receiving the holy habit of their religious foundation at Belle Prairie, Thursday, December 28, 1876, Feast of the Holy Innocents, needs to be recounted. The Right Reverend Bishop Seidenbusch, assisted by the Reverend Ulric Northman and Reverend Joseph Vill acting as deacon and subdeacon, respectively. The Reverend Joseph Buh, pastor of Belle Prairie directed the ceremonies.

The ladies received into the order are Miss Malvina Rochone (Sister Mary Veronica), Miss Victorine Harrison (Sister Mary Bonaventure), and Miss Rosanna Rovell (Sister Mary Rose). The people who attended the ceremonies crowded the place. It was a day of double festivity, for in the afternoon, the bishop blessed the new convent school and chapel, Academy of Our Lady of the Angels which had been completed only that year. At the close of the procession, the new academy bell was solemnly blessed. Appropriate speeches were given during the mass and clothing ceremony and again in the afternoon, concluding with solemn benediction of the Blessed Sacrament.[164]

After his southern journey, Buh went to St. Rose, Hermitage, Pennsylvania, in Mercer county, to visit his friend, Father Andrew Skopez. Father Skopez had a birthday, November 19 (Monday), and Buh came to celebrate with him, and to chat over common interests in the missions. Father Skopez was a veteran of the American missions, and a fellow countryman. A note in his *Ordo* for that date indicates that

Buh brought him a "pair of moccasins and one photograph," no doubt of Buh on the Silver Jubilee of his priesthood.[165]

On his way back into Minnesota, Buh stopped over at Wabasha to see his friend Father Trobec, and other Slovene friends who gathered to welcome him back. Soon he returned to Perham. Here he saw that St. Joseph church and school were well under construction, as he had arranged. Completion came only the following summer, 1884. The bishop came up for the blessing ceremonies, including the ever-necessary bell. By fall three Benedictine Sisters opened the new school; their convent was completed in 1885. That winter Buh got help at St. Joseph in the person of Reverend Nicholas Flammang, for whom he had arranged considerably earlier.

Nearby Rush Lake mission had announced the death of their former leader and founder, Father Joseph Albrecht. He died as he lived — never publicly reconciled to the church from which he broke in an arrogant display of non-cooperation concerning discipline in the church, on which he was adamant. He lived rigidly himself, and expected others to do the same in the minutiae of daily christian living. Most of his followers came back to the church, largely through Buh's persistent and consistent efforts for souls.[166]

Buh was involved in an extraordinary solemnity celebrated in St. Cloud on May 20, 1885. It was the thirtieth anniversary since Holy Mass was offered for the first time in Stearns county at St. Cloud by Father Francis X. Pierz, 1855. By a coincidental set of circumstances, it was the golden jubilee of his arrival in America, 1835, to work among the Indian missions of North America; and it was the centenary of his birth, 1785. *Der Nordstern*, St. Cloud, Stearns county newspaper, devoted three columns to an editorial report on the grand event, in its Wednesday, May 27, 1885 issue. Buh delivered the eulogy on this memorable occasion. Later he sent a translated copy of the newspaper editorial, from German into Slovenian — published in *Zgodnja Danica*, embellishing the editorial and his sermon notes into rather lengthy memoirs.[167] As there was no church yet in St. Cloud, Pierz used the homes of Mr. McCue and Mr. John Schwartz for the purpose. No doubt, the families of these two pioneers were proud to be a part of this triple jubilee.

On a lesser scale, but no less meaningful one, St. Joseph, Ottertail County, celebrated freedom day, July 4, 1885, in honor and in memory of Pierz. Buh sent a translation of *Der Nordstern* article to *Zgodnja*

*Danica*.[168] His personal commentary on the whole thing states: "The instructive part of the entertainment was the result of the training given to our children by the Benedictine Sisters during the first year in our school." The purpose of this entertaining event was to make enough money to purchase new church windows, which had been destroyed by a tornado-like storm in the late spring. It became a parish activity in the form of a "parish festival." The children demonstrated their educational achievements by speeches, plays, and songs. The great crowds of people that thronged the events made the whole affair a huge financial success, as well as an enjoyable social event.

Another new mission started by Buh was at Fergus Falls, where twenty German families settled. By 1886, Buh was helping the parishioners plan and construct a church, our Lady of Victory.[169] At this same time, Buh's schedule takes in more of the lumber camps or "ranges" near Willow River, Pokegama, and other places.[170]

The Catholic church in America had "out-grown," so to speak, its governmental system, set up by the Second Plenary Council of Baltimore in 1866. The possibilities of her further development could not be foreseen; opportunities seemed limitless. Laws enacted eighteen years before, were inadequate. For this reason, the Holy See, under Pope Leo XIII, at the request of the United States hierarchy, called for another Plenary Council in the decree, *Rei Catholicae*, empowering the archbishop of Baltimore, Cardinal Gibbons, to convoke such a council, the third. Following this, all bishops and others having rights and duties to be present were invited to meet November 9, 1884, in Baltimore. Of special note were Bishop John Vertin, D.D. of Marquette, Michigan, who took with him as his theologian, Reverend F. X. Weninger, the noted Jesuit orator and scholar; Bishop John Ireland, Grace's coadjutor and now his successor (since 1884), represented the diocese of St. Paul, having earlier been his delegate as Father Ireland, at the first ecumenical council in Rome (1869–1870); vicar apostolics, mostly Benedictines; and others.

The decrees of the council met with Rome's approval; whereupon they were promulgated everywhere in the United States, effective immediately. One of the chief points made at the plenary council was that Provincial Councils and/or Diocesan Synods be convoked to bring about a fuller understanding of the decrees promulgated. In this way, general laws and church issues were made more applicable at local levels. It was for this reason that Archbishop Michael Heiss of Milwaukee called together the suffragan bishops of Milwaukee

*rgy assembly at the First Provincial Council of Milwaukee, Wisconsin, 1886. Father Buh is in the back row, second n the right.*

*other of Buh's* chromas: Mater olorosa. *Many families purchased se for their homes. Often Buh gave se as wedding gifts to young couples, revealed by interviews connected with s' book.*

Province.[171] They met the fourth Sunday after Easter, May 23, 1886, the first provincial council. Sessions lasted a week and there were three of them.[172] Bishop Vertin brought two theologians with him this time: the Reverends Edward Jacker and Frederick Eis (future bishop of Marquette and Vertin's successor); Bishop Seidenbusch brought Reverends Joseph Buh and Ignatius Tomazin; Bishop Martin Marty, O.S.B., from the Vicariate of Dakota brought Reverend Otto Zardetti with him. Both Marty and Zardetti were of Swiss origin, but did not know each other until they met in Rome at the time of Vatican I. Zardetti was only a deacon, but his bishop, recognizing the talents of this young man brought him to Rome in 1870, attending two of its sessions. Zardetti could not foresee what influence Marty was to have in his life. He came as seminary professor to Milwaukee after his ordination August 21, 1870, under Archbishop Heiss. Soon after the Milwaukee Council, Bishop Marty invited Zardetti (later first bishop of St. Cloud) to be his vicar general.[173]

One of the big items of business for the council was the consideration of having St. Paul raised to an archdiocese. Communications were referred to the other bishops of the United States. It would take a couple of years for this reorganization to take place; Bishop Grace resigned on account of health. Bishop John Ireland would become Minnesota's first metropolitan or archbishop, on May 4, 1888.

Buh was deeply appreciated by Bishop Seidenbusch; he was a holy as well as a learned man. That is why Seidenbusch selected him as his theologian. Ignatius Tomazin was a man whose problems sometimes covered his abilities and creditable achievements. He too was sincere and a holy man, who needed trust and confidence placed in him. Tomazin worked with great intensity. He did much to build up Morrison and Crow Wing counties with Pierz and Buh with whom he worked for a number of years, before he was transferred to the missions farther west of the Mississippi, including some of the Indian missions in the western prairie and northern lake country of Minnesota. He is regarded as the apostle to the Indians (Chippewa).[174]

Following the council activities, Buh moved from Perham to Little Falls, where he worked for two years, serving the missions in that vicinity. In Little Falls, he took charge of the parish of the Sacred Heart, a German parish, and neighboring missions, including Belle Prairie, and St. Mathias only occasionally attended since it was settled after the Indian removal from Crow Wing to White Earth, 1868–1869. The Benedictines took this mission over after Buh assisted the French

settlers sufficiently to organize the parish and build a mission church in 1887.[175] He continued in this area for two years until 1888, when Bishop Seidenbusch entrusted to him the missions of northeastern Minnesota in the burgeoning towns of the Iron Range, with his center or new working base at St. Martin's in Tower, Minnesota, and Sucker Point Indian Reservation on Lake Vermilion.

It is thus that the second phase of more than a decade in Buh's missionary life closes. If man's life is likened to a single day, Buh's had reached high noon and the sun blazed over all, making no shadows. Buh was at the peak of his days, the prime of life. The future would demand as many years of mission service of him as he had already given, and more. But as he was wont to say when he stood before great unknowns and greater trials and problems, "Deus providebit. (God will provide.)" Only such great faith in the providence of God could match such a soul as Buh's.

# V

# Founder of the Diocese of Duluth

The Vermilion gold rush lasted from 1865 until about 1869 — a spark in the dark, so to say, but it brought two great benefits to northeastern Minnesota. It led to the building of the first great road north of Duluth, the Vermilion trail, following, in general today, highway No. 4. This led to more road building and was the chief factor in the development of railroads to accommodate the stream of traffic that accompanied the discovery of "red gold." That thrust is felt even today, as tourist traffic expands; this increases, in turn, the demand for modern transportation to Minnesota's water wonderland, which developers emphasize in its natural and social history to the benefit of many people from other states and even foreign countries.

"Red gold" changed into a world resource, and the change required intelligence and the efforts of many human hands which soon led to the development of mining machinery and equipment and to the growth of the steel industry, and its trade adjuncts. The fascinating story of the people who wielded these changes has been told many times and in many ways, but the story of the apostle of red-gold diggers has never been adequately told, and chiefly for this reason our new chapter in the Buh story unfolds. Any account of Buh must necessarily be tied up intimately not only with the founding and history of the diocese of Duluth, but with the history of the Slovene people and their contribution to America, especially here in the newly developing Northeastern section of Minnesota.

We take our readers back to a June day in 1882. Two husky men and a stalwart youth with packsacks climbed Duluth's rocky outcropp-

ing of the Canadian Shield, over the old Vermilion trail, into the Laurentian highland where Soudan, Minnesota, stands today. These were the first iron ore miners who started diggings at a spot marked out by George C. Stone, agent for the Charlemagne Tower interests in the Vermilion Range, center of some of the world's richest iron-bearing rock. The three, who were to start "test pitting" what later became the Lee Mine, were Andrew Sandell, Peter Erickson, and young Thomas J. Walsh.

Trees grew aplenty in the region, but why cut logs when there were so many left from the earlier "gold" diggers? They dragged some of these together and put up a shack twelve foot square, and made an old steam boiler into a stove. Three men against so harsh a wilderness might seem mighty bleak in terms of prospects. Only to men of great courage with adventure in their hearts, would such risk and hardship provide a challenge they must conquer. They were soon joined by George R. Stuntz, a government surveyor, a Duluth prospector, and builder of the Vermilion trail, who was interested not only in getting men such as Charlemagne Tower to develop the mineral resources here, but he had an eye for townsites — Tower and Soudan. The former would serve as the business and trade adjunct; the latter, strictly a mining town in his platting plans.[1]

Another man enticed by the stories of gold that turned out to be an iron ore (iron pyrite, commonly known as "Fool's Gold"), was timberman, Lewis Merritt of Oneota, now the west end of Duluth. But Merritt was no fool! He knew well that gold was what a man made from anything he found in life. The true wealth of the region he explored was iron. He charged his seven stalwart sons to conduct a seemingly endless search that lasted twenty years. At last, their search was rewarded; in 1889, the Merritts found gold — not the glittering gold of California, but the red, blue, purple and rusty Minnesota gold — Iron Ore that covered the Mesabi.

Their fabulous find was in a trackless wilderness, with miles of virgin forest and muskeg swamp between the location of the hidden treasure and Lake Superior. It was apparent that a railroad was necessary if the untold wealth of their wilderness bonanza was to be realized. By candlelight in his crude shanty, Leonidas Merritt sat down and wrote a poem, a simple verse designed to woo reluctant investors:

> We're going to build a railroad, with easy grades for transportation,
> From the mines of the Missabe, to the smokestacks of the Zenith —
> To the furnaces for smelting, to the mills where cunning fingers

Fashion articles for commerce,
Structural steel and heavy castings,
Tools and rails and nails and what not![2]

In telling the story of the colorful and turbulent formative years of the Duluth, Missabe and Northern Railway, the important role of the Merritts cannot be overemphasized. They tried to interest the existing Duluth and Iron Range Railroad, the Northern Pacific, and the St. Paul and Duluth Railroads in building a branch to serve the Mountain Iron mine. None were interested so the Merritts turned to the Duluth and Winnipeg (now a part of the Great Northern), offering them a traffic contract to provide an outlet for their ores to the Head of the Lakes. The Missabe's directors authorized a survey for the connecting link between Stony Brook, on the Duluth and Winnipeg, and Mountain Iron, a distance of forty-eight miles.

Work on the construction of the connecting track began when the contract was awarded in January of 1892. Laying of 60-pound rail attained the feverish pace of two miles per day by late summer, enabling the completion of the main line to Mountain Iron by mid-October. The first carload of ore on that line came through October 18, 1892, into Duluth where the citizens gathered to share in the excitement. The car was topped by a pine tree, which became a tradition for any *first* from new mine or plant.[3]

While mining operations on the Mesabi were being launched, Vermilion ore was already on its way down the lakes from Two Harbors. In the 1880's, a human pack train had brought up equipment for development. What humans could not manage, teams of draught horses were hired to do. The Duluth and Iron Range Railroad, completed by Charlemagne Tower in 1884, brought in a four-car train to Two Harbors for shipping down the lakes.[4]

Henry H. Oliver, the owner of a Pittsburgh steel mill, was attending the national Republican Convention in Minneapolis when he heard of the Mesabi mining development. Hastily, he left the convention for Duluth where he was escorted by the Merritts on horseback to the iron ore range they had discovered and which they were trying to develop, their first mining camp having been set up in 1889. The sight that met his eyes was more than anything he had ever seen! It was beautiful to behold, but more! The prospects were even more exciting. Having purchased several leases, he went back to Pittsburgh, where he got support from the Carnegie Steel Company

under Henry C. Frick. With this type of financial support, Oliver could confidently return to Minnesota, organizing the Oliver Mining Company, the world's greatest producer of iron ore; it eventually merged with the United States Steel Corporation, in 1901, under J. Pierpont Morgan.

Martin Pattison of Superior discovered the Pioneer mine near Ely in 1885. The next year the big Chandler mine was opened in the same area. In that year, H. H. Porter, backed with monies from John D. Rockefeller and the Standard Oil Company, came to the Range and bought out Charlemagne Tower's holdings in mineral lands and railroad. Eventually, these too, became the properties of the United States Steel Corporation, and James J. Hill bought out the Duluth and Winnipeg railroad, to be added to his Great Northern routes. In peace and in war, these mines and their trade associations were looked upon as one of the country's prime resources.

As the mines developed and machinery took the place of human hands in many places, men of greater skills were required. Truck and steam shovel operators replaced pick and shovel men. Quality ores needed testing and analysis. Increasing quantities required more men. Many mining families had moved in after Elisha Morcum, first mining superintendent on the Range, brought in the first load of miners and their families by horse and sled, on March 17, 1884, from Michigan. Some came from the other states too, especially Illinois, Pennsylvania, and Ohio.

Mining towns sprang up all along the ranges stretching from Ely to Coleraine. Mining emigrants from the eastern states could not supply the needs of the new industrial growth. Immigrants poured in from Europe by the hundreds daily. Records indicate as many as 300 immigrants came into Duluth in a single day in the days of the "gold fever."[5] Railroads made cheap land available for settlers, since they received ten sections of land for each complete railroad mile. Further, railroad companies offered reduced fares and, together with the mining companies, built houses and sold them at very low rates for buyers coming into the new land. They built railroad stations and junctions, and started towns along the railroad routes. Just as the Red River Valley of the North filled with Norwegians, Scotchmen, Frenchmen, and others, northeastern Minnesota saw a great surge of Slavic peoples: Slovenes, Ukrainians, Poles, Serbs, Croats, and Lithuanians, besides Italians, Finns, Scandinavians and Greeks. The impact of these peoples has yet to be researched. However, some attempt has been begun

by Dr. Timothy Smith who established the University Immigrant Archives, Minneapolis, Minnesota. He started in 1963, "on immigrants who came to this country from Eastern and Southern Europe."[6] This great tidal wave of immigrants to northern Minnesota and points farther west was the chief factor in the development of this state.

In the wake of the immigrant flood, came missionaries. Bishop Seidenbusch had done much with the assistance of Father Buh to build up the number of diocesan priests in an effort to organize parishes and to spread Catholicism in his vicariate. He extended Benedictine efforts from Stearns county to the Indian missions. He travelled extensively with Buh, as we have already described, encouraging priests and people, working for funds to maintain and continue the work. As Pierz and Buh before him, the bishop made trips outside the territory, appealing for money and recruits for his far-flung vicariate of northern Minnesota. Both men worked hand in hand with all the energy they had, to establish Catholicism, not only as a faith but as a cultural way of life. The bishop was a firm believer in communications, among his people; Buh was voluminous in his writings over the years, to different newspapers at home and abroad. He, no doubt encouraged the bishop in establishing a weekly paper in 1883, *Der Kreuzbote*, issued every Friday at St. Cloud.[7]

Only four years after his appointment as bishop, Seidenbusch had Father Aloysius Hermanutz at White Earth, Father Ignatius Tomazin at Red Lake; Fathers Lawrence Spitzelberger and James McGlone at Moorhead; and Reverends J. Fortier O.M.I.[8] at Crookston, and Pierre Champagne at Red Lake Falls. After Father Genin came back from France, and Reverend Joseph Buh was resident at Perham, Father Andrew Straub arrived in Crookston (1879). That same year, he took over Buh's route along the Great Northern Railroad as far west as Pembina. The French-Canadians were taken care of by Father Champagne and the German and English-speaking communities were attended by Father Straub.[9]

Father Pierre J. Champagne came to Minnesota from Quebec in 1879. Like Buh, he was an itinerant missionary, but in the western part of the state. He said mass at various missions and stations until a resident pastor could be appointed by Seidenbusch. He spent seven years in what is now the Crookston diocese. During this time he erected churches at Red Lake Falls (St. Joseph, 1879), Terrebonne (St. Anthony, 1879), Crookston (St. Anne, 1881), Fisher (1881), and Louisville. Resident pastors were appointed right after erection

of these churches: Gentilly, Father Alex Bouchard; St. Anne's at Crookston, Father Pascal Brunelle; Champagne continued at Felton, Thief River Falls, Louisville, and Fisher. The Sisters of St. Benedict of Stearns county took over a parochial school in Moorhead in 1879, also.[10] Most of these people were French-Canadians, who welcomed a priest.

Four more churches were erected at : Lake Park, Town of Mary, East Grand Forks and a chapel at Lambert in 1884. The latter was destroyed by a cyclone shortly after its erection. Georgetown and Detroit built churches in 1885; St. Mary's in Crookston for English-speaking people and Park Rapids, in 1886. Stephen, Tabor and Frazee did not build until 1889, but Buh had been attending there earlier when he served the western section of the northern vicariate, saying mass in private homes.

The Benedictines helped solve the bishop's problem for priests in taking over Moorhead and Georgetown in 1883; Glyndon and Hawley, 1884. The Sisters took over the school at Barnesville in 1889, their fourth in northwestern Minnesota in this period, outside of Stearns county. With the assistance of the Benedictine priests, most of the larger settlements had mass and the sacraments regularly at least a few times a year.

In 1885, Bishop Seidenbusch, only 55 years of age, suffered a heart attack, from which he never completely recovered, in that he remained in ill health until his death. Unable to do his work, he appointed Abbot Alexius Edelbrock of St. John's to carry on much of his administration from then on, but the vicariate situation was in too critical a condition to benefit from the abbot's efforts, necessarily divided. The French missionaries found the German abbot difficult. Soon there were added problems on both sides and the situation of the diocese went from bad to worse. Finally, contrary to his own desires and the wishes of clergy and people, Bishop Seidenbusch resigned on October 30, 1888, effective November 15.

Previous to that, May 4, 1888, Leo XIII raised St. Paul to an archdiocese, with recommendations for the establishment of three new dioceses as suffragen sees. Meanwhile, Archbishop Ireland served as administrator for the Vicariate of Northern Minnesota. Bishop Seidenbusch retired to St. John's Abbey at Collegeville in the summer months. He went to Europe to seek cures (1887), and lived in the south during the winter months, until his death on June 2, 1895 at Richmond, Virginia.[11]

By the time Bishop Seidenbusch retired, he could see the growth

he had worked for so untiringly. Since 1884, following the decrees of the Third Plenary Council of Baltimore, he started "a campaign for Catholic schools," with the cooperation of Abbot Edelbrock and his faithful co-worker, Father Joseph Buh. Dakota fairly blossomed with new missions under the Benedictines, working out of Bismarck and Mandan. The Benedictine Sisters had, besides schools, hospitals at Bismarck (1885) and Duluth (dedicated in 1888). New parishes sprang up under his encouragement in Duluth: Sacred Heart, (1870); St. Mary Star of the Sea (1883) which he dedicated; St. Jean the Baptiste started in 1885 and St. Clement (1887). His first attempt at a school in "the carriage shop" in Duluth between First and Second Avenues East (1881, under Mother Scholastica Kerst) did not succeed until a Benedictine Sisters' foundation was made in this city in 1892.[12] In the fourteen years of his episcopacy, Seidenbusch had seen the ranks of his clergy grow from eight to thirty-seven. There were eleven pastors in residence, and he had approved the building of twenty-two churches in the vicariate of Minnesota. Father Buh was transferred to Tower, Minnesota, to take care of the immigrants moving into the Iron Range, as well as the Boise Fortes Indians at Lake Vermilion.[13]

If the "magic of iron" had seized the northeastern part of the state, the fields of golden wheat had transformed the western section of the state in the Red River Valley.

> This area was witnessing the first waves of mass migration which would be the final wash of the American frontier of settlement. In the valley, almost all of the farmland from Clay County north through Polk County was already privately owned. Huge wheat farms known as bonanza farms, began mass wheat production along the river in 1874. A short time later, there was a rapid influx of small farmers and hundreds of farm laborers. Flour mills, saw mills and railroad shops called for the growth of villages. The logging enterprises along the eastern edge of the valley brought huge floating drives of timber to the sawmills further west. The railroad between Glyndon and Winnipeg, Manitoba, had brought a large number of homesteaders into the northern counties. Many different nationalities were scattered in small colonies throughout the area.[14]

Under Seidenbusch, Reverend Pierre J. Champagne was transferred from the Red River to the east. From Duluth, he attended Tower and Two Harbors as mission stations. In Tower, Champagne said mass in a building owned by J. D. Murphy, who allowed its use for Catholic worship free of charge, until a church could be built. Father Champagne saw to the erection of a frame structure, encouraged

largely by Mr. Murphy. It was dedicated on July 15, 1885 and named in honor of St. Martin of Tours. (*Tours*, French for Tower was the name of the first superintendent of the newly opened mine, Charlemagne Tower. So the name was fittingly chosen.)

That same year (1884), the Duluth and Iron Range Railroad reached from Two Harbors to Tower; in 1887, the line from Duluth to Two Harbors was completed, and by 1888 the span from Tower to Ely came through the wilderness. Ore had been moving down from the Soudan mine since that memorable day of July 31, 1884.[15] Buh received his call to Tower as resident pastor before January of 1888, having arrived the evening of the 19th by railroad. Before him in 1887, Reverends Severin Gross O.S.B. and Bernard Locknikar, O.S.B. took care of Tower from St. John's Abbey. The language difficulties of these two priests made Bishop Seidenbusch realize how unsatisfactory this arrangement was to all concerned; hence, it was that he had "begged Buh to become resident pastor" here. Buh possessed a knowledge of at least six languages.[16] He had a native's understanding of the Slavic people.[17] He spoke the French beautifully, and many French-speaking people thought it was his native tongue.[18]

Buh was saddened at leaving his familiar missions, stations, and "haunts" in the central regions of the state. He was grieved at the ill health, the problems, and the anxieties of his friend, Bishop Seidenbusch, who was forced to resign his energetic efforts for God's kingdom at only 58 years of age. Buh was the bishop's chief missionary vicar, and spiritual guide.

As a final token of his affection and regard for his friend, Buh reluctantly pulled up stakes in central Minnesota to become the *leading* force in the newly developing region of a diocese about to be erected. When Buh came to Tower, he was the first resident priest north of Duluth. His first week was to be unforgettable: Friday, January 20, Buh said his first mass in the Tower community. January 21st, at 2:00 a.m., three houses burned and the powder house exploded. Eleven bodies were in the ashes. Fire had broken out in the bar-room of the Sturgeon Building occupied by Nelson Barnaby.[19]

Buh was an intelligent man and very much aware of the developments of northeastern Minnesota. Neither was this his first visit to the Duluth area missions. He had served as pastor of Duluth from 1877–1878, and had visited various parts of Minnesota, evaluating the spiritual needs of men in the lumber and mining camps to which he was invited.[20] Already in 1887, he either went to Tower or corresponded

about some business with Mr. Murnik who had a General Merchandise store in Tower.[21] He had newspapers from every place of note connected with his activities.[22] He was not only satisfied in orienting himself with the place and the people, but he compared notes of historical, social, and economic value.

To illustrate his broad knowledge a note on the flysheet of his *Ordo*, (1888) is cited, comparing the iron ore production of Michigan with what was coming out of the Vermilion, noting that Marquette produced about 1.8 million tons, compared to Menominee's 1.1, Gogebic's 1.2 million, and newly opened Vermilion's 384 thousand tons.[23] He knew the railroads and towns along these lines, the men that ran the trains and conducted business. By February of 1888, he had census information on the Tower community: 20 Irish families, 12 French families, and 300 Krainer (fellow countrymen, Slovenes from the Krain district in Jugoslavia).[24]

At this time, it is to be noted that Buh had not given up completely the central missions of Minnesota. There are in the 1888 *Ordo*, many references to business transacted there, especially at Little Falls where he was pastor of the new church,[25] Belle Prairie, Swanville, Crow Wing and some land interests "in the bush." He had first communion classes to take care of and other reasons for continued services. Nothing was ever too small or too great for his attention or ministrations. It is surprising to learn of his interest and knowledge of the chemical test to differentiate gold and pyrite (fool's gold). There were negotiations for pews and other needs for the Tower church and the deed for the property to be settled. Some mission fence came down and needed fixing, and the Franciscan Sisters of Belle Prairie wanted improvements on the convent.

There were the Indians on Lake Vermilion who needed him. He was tireless in his efforts to learn about them and to help them. To do this he had to find someone who would row him over by boat to the Reserve in the summer as there was no road. Once a month on Thursdays, he went to them.[26] He was sensitive to the local needs at Tower in the enlargement of the church and in building a rectory. Besides this, he was looking into the new mining camps that were forming; he saw the future. He had connections with Louis Rouchleau and other mining captains. Already, he had some interests in organizing a mission in the Ely area. He kept busy organizing the people for active participation. By October 11, he made note of a preliminary meeting of the Old Settlers, at 8:00 p.m.[27] Never,

Display of a few newspapers in the Buh collection. It illustrates the variety, the range of his subscriptions, and a few of the languages he could handle. It shows something of the man he was: editor, scholar, avid reader — well-informed about the affairs of the world in his day.

while he was so occupied with the life of the people and his service to them, did he forget the needs of his own soul. Retreat in 1888 was held in October from the 22–26. He details the order of the "Daily Spiritual Excercises," including a few thoughts highlighting what he received during this time of renewal and special prayer.[28]

After he had built a modest rectory for himself at Tower, he could function better in his nine missions: Ely, Two Harbors, Biwabik, Hibbing, Virginia, Mountain Iron, McKinley, Eveleth, and Vermilion Indian Reserve (Sucker Point).[29] These were missions which he established and which developed sufficiently into parishes requiring assistants in a few years. Later, there were other missions established, for Buh had charge of the entire Range.

He attended the community at Two Harbors every fifth Sunday in the month. There were about 30 families, mostly French or English-speaking. In January of 1889, he had purchased two lots for a church from the Minnesota Iron Company. Buh took personal charge of fund-raising. It was a door-to-door solicitation not only for the church building, but for the bell and an organ, as well.[30] Buh handled the reading, writing, and speaking in French so well that he frequently gave homilies and Sunday sermons in this tongue. There is no doubt that he continued the practice at Two Harbors of giving a talk first in the French, then in English. As in central Minnesota, most people looked forward to Sunday church services, which sometimes lasted a couple of hours or more. It was a common practice to give some announcements and homiletic words in the tongues represented by the congregation.

Between 1875 when Bishop Seidenbusch first came to Duluth on a confirmation tour in the wake of the 1873 panic, and 1890 when Duluth received its own bishop, the population had increased more than tenfold, from less than 3,000 to 33,000. St. Paul had been an archdiocese for a year or more, when Rome, acting on earlier recommendations, created five new dioceses: St. Cloud, Sioux Falls — seats of former vicariates, now diocesan sees; Duluth, Jamestown (later Fargo, North Dakota), and Winona, October 3, 1889.

Toward the end of November, the new bishop of Duluth, Father James McGolrick, pastor of Immaculate Comception parish in West Minneapolis, was appointed. With him, Fathers Joseph B. Cotter and John Shanley became bishops of Winona and Fargo, respectively. The three young clergy were former members of Archbishop Ireland's Board of Consultors.[31] Bishop Marty's vicar general of Sioux Falls,

Dr. Otto Zardetti became first bishop of St. Cloud. His consecration took place in the fall in Einsiedeln, Switzerland. The three bishops-elect of the three new dioceses were consecrated in a ceremony on December 27, in the St. Paul Cathedral by their friend, Archbishop John Ireland. The triple consecration was a first in the history of the Church in Minnesota, and unique in Church history. He was assisted by the aged and ailing Archbishop Grace and Bishop Martin Marty, O.S.B., of the new Diocese of Sioux Falls, South Dakota.[32]

The Duluth diocese was still mission territory and took in most of the Northern Vicariate of Minnesota, exclusive of the diocese of St. Cloud. It extended over 39,439 square miles and embraced the seventeen northern counties of the state: Aitkin, Becker, Beltrami, Carlton, Cass, Clay, Cook, Crow Wing, Hubbard, Itasca, Kittson, Lake, Marshall, Norman, Pine, Polk, and St. Louis. There were fifteen secular priests and five from religious orders as follows: The Reverends Timothy Corbett sent up in June, 1889, by Ireland, to ready the pro-Cathedral for its new bishop (Sacred Heart in Duluth); Stephen Koefler, O.S.B., St. Clement; W. T. Roy, St. John the Baptist; John Sroka, St. Mary Star of the Sea. Outside the city were Fathers: Charles Giraux, Cloquet; J. F. Buh, Tower and the Iron Range area; S. Schells, Barnesville; Thomas Gleason, Brainerd; Etienne Fayolle and E. J. Lawlor, Crookston; C. V. Gamache, Detroit City; Elie (Ely) Theillon, Gentilly; D. W. Lynch, Hinckley; Augustine Brockmeyer, O.S.B., Moorhead; L. Arpin, Red Lake Falls; L. Feige, Terrebonne; Thomas Borgerding, O.S.B. and Simon Lampe, O.S.B., Red Lake Indian Reservation; Aloysius Hermanutz, O.S.B., White Earth Reserve. These priests served 32 churches and ten stations in the diocese of 3,000 Indians among 19,000 members of the various parishes and mission stations. There was one community of Benedictine Sisters taking care of five schools throughout the extensive diocese, enrolling 800 pupils.[33]

The eight Indian missions were served mostly by regulars. The Franciscans took care of Cloquet (Fond du Lac Reserve included Sawyer and Brookston, besides), until 1893 when the Benedictines took over. The Jesuits served Grand Marais and Grand Portage until replaced by the monks from St. John's in 1907. The Benedictines under Abbot Alexius had St. Clement parish in the see city since 1887, largely due to the efforts of Father Buh and Bishop Seidenbusch. Later, Bishop McGolrick would introduce the priests of the Oblates of Mary Immaculate into Duluth at St. Jean Baptiste parish (1903), a recognition

of their work in the far reaches of the western part of his diocese, when Red River Valley territory was part of the vicariate.[34]

Father Buh accompanied the bishop-elect with Edward J. Lawlor of Crookston, in the procession which formed on that cold December morning, moving into the St. Paul Cathedral at 10:00 o'clock for the consecration. It was a five-hour ceremony.

The days following were days of great preparations for McGolrick, leaving the arena of work in his Minneapolis parish. Receptions and farewells demanded his presence. His first Pontifical Mass at Immaculate Conception was assisted by his two priest brothers, William and Henry. His two sisters of St. Joseph of Carondolet, Sisters Bridget and Elizabeth attended also.[35] The new bishop had spent twenty years in this Minneapolis parish; so the ties that bound him were very deep, but already Duluth was welcoming him to new challenges.

James J. Hill commissioned a special train for the bishop and his party. They arrived in the late afternoon of January 9, 1890. Mayor Sutphin and other Duluth representatives, besides those from Minneapolis constituted the bishop's traveling party. Father Buh and most of the other Duluth clergy were present at the ceremonies concluding the impressive procession from the old wooden Union Depot, along Superior Street and up Second Avenue West to the old church. After benediction, all went to the Spalding Hotel for dinner, tendered by the citizens of Duluth.[36]

Next Sunday, January 12, the bishop was formally installed by Archbishop Ireland at a Pontifical High Mass. Father J. F. Buh attended, besides Fathers Gamache, Roy, Corbett, Koefler and Sroka. The new bishop of Winona, Bishop Cotter, was also present.[37]

Buh was soon made chancellor and vicar-general of the diocese in the first official actions of the new bishop of Duluth. McGolrick recognized the many years of pioneer missionary service Buh had given to Minnesota. He knew he needed him because of his background. He valued Buh's knowledge and experience, so he kept Buh on as his "field general for the vast mission area under his jurisdiction."[38] Just as Buh worked under Seidenbusch, so he continued to work under McGolrick, keeping him informed of the needs and progress of the church in the new diocese. He continued close contact with other priests in the vast see.[39]

With his gentle spirit, Bishop McGolrick built up the Church and Catholic life in his diocese. His rector, Father Corbett, was a complementary factor in the new work. His was a forceful type of

*Right Reverend James McGolrick, first bishop of Duluth, Minnesota, 1889–1918.*

*The Lozar house on Camp Street in Ely where Fr. Buh said mass before the first church was built. Now the Benedictine Sisters residence.*

diplomacy and action. Buh added his organizational ability, his innovativeness according to his talents, and above all his unselfish dedication to the cause of the Church in this region. Buh was the point of reference for the priests in various quarters, and he continued to obtain assistants in developing the northeastern section of the state.

His *Ordos* of 1888–1890 indicate services down to the smallest items of need: scapulars, pictures; remedies and medicines; and for "Reverend Aloysius, O.S.B., a Chippewa Prayerbook and a Bible History."[40] But Buh did not get lost in small things; he worked ever at the larger programs, supplementing the needs of the growing Church in Minnesota, and pushing its development with sights set on a life for tomorrow for the people for whom he worked.

One hundred miles northwest of Duluth lay Tower, Buh's base of operations. Many miners were employed in one great iron mine. Prosperity reigned in the comparatively new town. Iron ore exploration was still at its peak. Captain Pengilly discovered a rich deposit about twenty miles northeast of Tower at a place called Florence, later named Ely in honor of the great mining figure, Ely. As mining camps mushroomed along the Ely line, Buh found his way among them. About 177 people made up the settlement. First services were held in the lumber office operated by Thomas Fottrill.[41]

> Reverend Father Buh made his first trip on foot on the invitation of Mr. Patrick Vail, in 1888, to baptize a child of Mr. Byrne, captain of the Pioneer mine. Later on, when the railroad track was extended as far as Ely, Reverend Father Buh attended (the) mission regularly every month for two years. He held religious services in a private house, most of the time at the home of Frank Lozar (on Camp Street).[42]

By 1890, the church under construction in Two Harbors was completed. Dedication ceremonies took place on August 3, with Bishop McGolrick dignifying the occasion. At a Solemn High Mass, Buh acted as celebrant, assisted by Fathers W. T. Roy and F. S. Kosmerl (Buh's protégé)[43] as deacon and sub-deacon, respectively. Father Corbett was master of ceremonies. A special train came up from Duluth with the St. Jean Baptiste Society, their insignia, church choir and Cornet Band; and the Father Matthew Temperance Society, among others. The pageantry was typical of that which Buh knew from experience in central Minnesota, among the European communities settled there and among his beloved Chippewa who combined drums, dancing, bells, and gun salutes with religion and ritual. The bishop administered confirmation for the first time here to twelve "soldiers of Christ."

Buh continued as pastor of Holy Ghost parish until 1895 (except from November, 1892, to April, 1893) when Reverend James Connolly became first resident pastor. Then Duluth priests, T. J. Mackey and Charles Giraux took over in succession, until 1899.[44] Ever since, there has been a series of resident pastors to this date. From time to time, Buh returned, as in 1902, when he conducted Forty Hours Devotion, Wednesday and Thursday, May 6th and 7th. Fathers Bilban (Virginia), Smrekar (Tower), Kosmerl and Corbett of Duluth assisted in the services, with Father Corbett, "one of the most notable speakers of the northwest."[45]

Previous to this, the new parish of St. James in West Duluth was established. The new bishop celebrated a Solemn Pontifical High Mass in honor of his namesake. Men and women thronged the church for this occasion of pomp, ritual, and worship. Father Buh acted as assistant priest; Fathers Roy and Lynch served as deacons of honor; and Fathers Gamache and Fowler, as deacon and sub-deacon. Later that same day, a parish hall, called Catholic Association Hall, at the cathedral, was dedicated. Bishop Shanley spoke on this occasion, after which, much later, a banquet was served.[46]

Buh concentrated his efforts on the Range. Ely was growing as more miners and their families moved in. By this time, there was a rather large community of Slavic Catholics. Among these, Buh found mostly Slovenes. He had arranged for some church property shortly after his first visit among these people. Here too, he had a church already under construction; in fact, it was nearing completion. The 30×50-foot frame structure was dedicated on Thanksgiving Day. Bishop McGolrick blessed the church in honor of St. Anthony of Padua in solemn morning ceremonies. The bell was consecrated in the afternoon, a sacred symbol calling the faithful for worship, mourning, and on this occasion, jubilee.[47]

Before this event, the bishop had come up for confirmation at Tower and Ely. No doubt, he had a complete episcopal visitation of the area, for the 1890 *Ordo* indicates Buh paid to Mr Murnik, "board for two weeks for Kosmerl, one week for the bishop, and one week for himself," totaling twenty dollars.[48] (Father Kosmerl, recently ordained, said his First Mass in Tower.)[49]

Shortly after the Ely-Tower confirmation events, Buh visited Mesaba where mining camps were springing up rapidly with the development of the newly discovered veins of Mesabi ore. Here the men worked mostly in soft ores, first at 160 feet. This was in contrast to the

*Confirmation group, Tower, Minnesota, early 1890's. Back row, center: Fr. Buh and the new bishop of Duluth, James McGolrick.*

*Communion group, Ely, Minnesota, in the early 1900's.*

Tower-Soudan mine, where all miners worked deep underground on very hard ores.[50] With the rise of these new mining communities, Buh sought assistance in order to reach the people. He did not neglect the Indians settled along the lake at Vermilion; he was occupied with their education as well as their spiritual welfare. He never arranged for another to take the reservation. It was his personal concern. Occasionally, others accompanied him.[51]

Annual first communion groups were prepared at Two Harbors, Ely, and Tower. His *ordos* are replete with train schedules leaving and arriving in these places. The train enabled Buh to take care of each mission on a rotational basis, regularly. His *ordo* indicates that he even took time to go to Duluth in June of 1891 for "school closing."[52]

Then there were always the emergencies: sick calls, baptisms, and communions in places away from his mission stations. Buh had to be a veritable geographer to figure out how to get to people who called for his services. No place was too small, too poor, too humble, or too far. He managed to reach every request that came. His daily concerns covered such diverse things as the transfer of "Soldier's Cemetery";[53] "Hospital Station, persue Co. to Capt. Pengilly";[54] stations for the Tower church secured through the donations of: "Reverend F. Kosmerl, $20, J. Buh, $10, and Mrs. Murnik, $5.00."[55] Insurance and bank notes required his attention not only here in the northeastern section of Minnesota, but in other areas, such as Terrebonne church and presbytery, also the priest's house at St. Lambert,[56] the Franciscans of Belle Prairie (Mary Ignatius Hayes, O.S.F.), and "for Reverend Greg. Koering."[57] Parents wanted education for their sons and daughters; so Buh was the logical source of help and information.[58]

By 1893, Buh succeeded in securing the assistance of Reverend Mathias Bilban. Father Bilban was a newly ordained priest and another protégé of his from the 1883 class that Buh had ushered from Europe. Parish books show that Buh was at Biwabik, then known as Merritt, on March 26, 1893. On August 26 of that same year, he was at McKinley, and on September 5, in Virginia. Father Bilban visited Virginia on January 17, 1894, and Buh in Hibbing, September 3, 1894.[59]

> I still remember Buh's first mass in the new church in Biwabik. (Father Savs, who worked summers with Buh when he was a divinity student, among others, commented.) The church was put together in a few days. The cracks in the cement and in the walls between the boards were big enough for grass to grow in the church, and the green of the forests

could be seen round about. In order for the people, at least, to see where the "church" was, we nailed together two long boards in the form of a cross, and nailed it above the entrance. Then we rang the bell a number of times in front of the door so the faithful could see where to turn. And they came in troops and filled this sacred shed completely, to the last corner. Buh spoke to them in English, Slovene, French, and finally in Ojibway when he saw a few Indians squatting in front of him.[60]

Services continued after this on the first Sunday of the month. Hail, the size of eggs, damaged the roof in the summer of 1893, when the entire church was improved for winter services.[61]

Buh was called to Biwabik by John Murnik to christen a baby, the first white child born in Biwabik. It was a girl, so she was named Mary Biwabik. The land company gave her a free lot as a "citation" and as a gift, for future use and development. Later Buh liked to tell of the circumstances of this, his first visit to the village:

The road to Biwabik was in a very bad condition at this time, as the railroad had not yet reached the settlement. There was only a temporary road cut through the woods. Many buggies and other conveyances were broken on that road. There were wet seasons and some swampy places, where the wagon wheels usually struck rocks or stumps or were caught in a hole in the road. It was better for passengers to walk than ride. On my return trip I secured a horse from J. Pretner to get back to the Mesabe station. The railroad was later built from Allen Junction to Biwabik, Virginia, and Hibbing. Later on it was built to Eveleth, Aurora, Mountain Iron, Chisholm, Buhl, and other points. Later yet, comfortable street car lines connected the Iron Range towns.[62]

Buh loved story-telling and he had a real sense of history. Ely, his homebase, grew rapidly.

In 1888, they had only the Iron Range Railroad. The Chandler mine was the only producing one, with the Pioneer mine only a prospect. Big pine trees were growing along the town. About a dozen houses had been built by some miners and traders, and a few roads cut through the woods. Now we have a fine modern city with many improvements: cement sidewalks, electric lights, water works, between 5000 and 6000 inhabitants, several churches, and good commercial business buildings to satisfy all our needs.[63]

Father Bilban served as Buh's assistant from 1893–1896, at Ely. Buh from Tower and Father Mevel from Cloquet took care of Virginia from 1890–1894. By 1895, Buh had come into Iron Junction, May

2, and into Mountain Iron on May 4.[64] But Father Bilban took care of Virginia regularly twice a month, from Tower[65] where his last record is given for September 12, 1896.[66] The people of Virginia organized a parish and built a church under Bilban and Buh in 1895–1896. Buh blessed the new rectory the next year; so Father Bilban became the first resident pastor of St. John the Baptist parish in 1897. From this focal point of action, he was able to serve the Mesabi Range towns of: Eveleth (1894), Mountain Iron, Sparta (Gilbert), McKinley (first mass, November 7, 1893)[67], Biwabik, and Elba. Buh retained the Tower-Ely complex and the Vermilion Indians. Bilban served in Virginia until October, 1903, after the erection of a new brick church. Then he was called to Eveleth where many Slovenian settlers had moved in, serving there from 1903–1916, at Holy Family parish. From there he went to Gilbert. In all instances, he carried on as he learned from his friend and teacher, Buh. He worked untiringly helping the growth of the church in the diocese.[68]

Bilban completed the work of building in Biwabik, started by Buh. He enlarged the church to meet the space needs of the growing community. He erected the steeple and purchased a bell. No longer did a hand bell resound to call the faithful as it did in 1893, when the first little church lay buried in the woods.[69] Land was cleared as the town developed.

Meanwhile, Father Buh took care of Hibbing which was only then coming to the fore in 1894. Frank Golob, an Austrian who worked as contractor with the government forestry men from Austria and Bosnia, came to this country as a young man. He first arrived in Michigan, where he was advised to go to Minnesota. He came to Tower to see Buh.

When Golob settled with his family in Hibbing, Buh was offered the Golob home in which to say mass, until a church could be built (1896).[70] He "stayed at our house," Mary Golob, Frank's daughter recounted. "I remember, because I had to sleep on the floor," whenever Buh came from Tower and stayed overnight. "Mr. Slattery had a hotel for lumberjacks. They came to our house for mass. When the store was built, mass was said in the annex; then in City Hall. But Father Bilban came to our house, too, before these buildings."[71]

Andrew Smrekar was one of Father Buh's students from the class of 1883. When he was ordained, he came to Tower for his First Mass on November 21, 1897. He then went to Ely as resident priest, until Buh was transferred to Ely in 1900, as pastor in residence,[72]

with the title of *Monsignor.* During Smrekar's stay in Ely, 1897–1900, the old church was unable to accommodate the parish which had grown to 1900 souls. The new 90×50-foot structure was built in the summer of 1900, with seating capacity of 500 or more. Above the main entrance was the 125-foot steeple, housing the small, 665-pound bell from the old church, and two larger bells of 2500 and 1400 pounds. Later, Buh, who planned, assisted and followed the construction closely, ordered a clock, hand-made in Jugoslavia, which controlled the chimes (1902).[73] The church was built on a hill overlooking the city, at a cost of $20,000; it was dedicated on November 30, 1900.[74]

> Early missionaries and parishioners reported that there was a real spirit of living faith among the Ely people. The miners attended mass nearly every morning on their way home from the night shift at the mines.[75]

Buh had built a presbytery in Ely, after Father Bilban came. Thus, when the new church, under Father Smrekar was dedicated, the priests' residence was still in good shape.

The dedication of the new church was a very festive occasion in Ely. A special train from the Mesabi Range brought in over a hundred visitors — "a concourse of people such as has never graced a public occasion in this city." Among the visitors was Bishop McGolrick, who administered confirmation to over thirty. Father Buh said the mass, the bishop "consecrated the edifice" and delivered an address appropriate for the occasion. "A part of the cathedral choir of Duluth were present and beautified the (events) with their good music." Dinner was served. Later, in the evening, vespers were sung, followed by benediction. Again the bishop spoke "at length on the history of the Roman Empire, showing the advancement of the Catholic church from the time of St. Peter," and pointing up the bishop to be a man of learning and one well-versed in history.[76] The same newspaper account summarized: "Altogether, the church is the handsomest in the northwest outside of Duluth and the Twin Cities."

> To the efforts of the grand old man, Rt. Rev. Father Buh is due the erection of this magnificent structure. In the management of the attendant work of superintending the construction, he was ably assisted by Rev. Andrew Smrekar. Father Buh has been an industrious worker in the interests of the churches and congregations in this northern country and the new church in Ely is a fitting monument to his efforts.[77]

From 1900 on, Buh took over as pastor at Ely on account of the

*St. Anthony Church, Ely, Minnesota, first built in the late 1890's, just before Fr. Buh became resident pastor in 1900. Across the street, the rectory porch is just visible.*

debt; while Father Smrekar took Buh's place in Tower. In eight years, Buh's magnanimous exchange of position with Smrekar paid off, for he was able to clear the parish debts. But he was not getting younger, and his work was still spread over a broad spectrum of activities and services in various places. For this and other reasons, Reverend John Schiffrer came to Ely in 1908. He stayed for nine months. Monsignor Buh took an extended vacation to his homeland, on the occasion of his golden jubilee. Not until 1917, do we hear of another assistant, when Father Frank Mihelcic came to work with the 85-year old pastor. In August, 1922, Mihelcic was made pastor after serving as administrator. Father Mihelcic continued the work and development begun under Buh. He remained in the Ely pastorate until 1958, when the present church and administration-residence buildings were dedicated, "a fitting culmination to (his) ministry of forty years,"[79] but Father Mihelcic gave credit to Buh:

> Not often in a lifetime is it one's humble privilege to have for his example and inspiration a holy, zealous, and God-fearing man like Monsignor Joseph Buh. It is in his sacred memory that we, today, solemnly dedicate and bless this beautiful church, the Saint Anthony de Padua Church of Ely, Minnesota. Monsignor Buh, who like the saintly Bishop Frederic Baraga, left his native Jugoslavia, suffered much and labored endlessly with one burning purpose uppermost in his heart and mind, namely to bring the work of Christ to these northern parts of America, is the undisputed founder of this parish. To follow in the footsteps of the venerable and unforgettable Monsignor Buh was my mission in Ely, Minnesota.[80]

Father Mihelcic retired from active pastoral care on June 24, 1968. He still lives among his people, leaving the duties of parish work to others. Buh regarded Ely as his "home", having lived there 20 years, longer than on any one of his other missions or parishes. Similarly, Father Mihelcic calls Ely his "home" after the record of a half-century.[81]

When Buh worked among the Indians, he emphasized an educational program and its value to a man of faith and belief. It was for these reasons that he instructed the Indian children and Indian adults who may have come out of some curiosity or interest. He taught them simple lessons in their own language (Otchipwe or Chippewa) in order that they might be able to read and write. He often taught them the simple elements of English simultaneously; so the Indian would not be at a disadvantage when he rubbed elbows with the white man in daily living.

Now again, among the Slovenes on the Iron Range, his interest

*Pastor Buh in front of his Ely residence.*

in these people from his homeland was not limited to mass, the sacraments, sermons, and catechetical instruction. He recognized the need of these people to be able to relate to their new environment in America. He was interested in their social development. He wanted them to be able to help themselves in bettering their life in their second "home country." Toward these ends, he became a leading force in social organizations, among which is "the Society of Sts. Cyril and Methodius, first and oldest Slovene relief society in Minnesota, for the miners in Tower and Ely."[82]

Another pioneering step Buh took "after earnest deliberation" was the establishment of a Slovene paper, *Amerikanski Slovenec* (American Slovene). In 1891, Anton Murnik, who moved from Tower to Chicago under Buh's encouragement and other "qualified consultation," issued the first editions of the newspaper. Due to lack of proper publicity, and Murnik's complaint of ill health, support for the paper failed. Publication ceased with the tenth weekly issue. Murnik wanted to sell, but who wanted to buy at such great risk as Murnik had assumed? Buh did not want to see the journalistic effort die before it had a real chance; so he bought it in September of that same year, despite the advice of friends to the contrary. Issue eleven came out on March 4, 1892. "The only Slovenic newspaper in the United States, published every Friday at Tower, Minnesota. Subscription price for one year for United States and Canada, $2.50; for Europe, $3.00." Then follows a schedule of advertising rates per week, month, or year in some detail, stating that "all advertisements must be paid strictly in advance. (Signed): Joseph F. Buh, Editor and Publisher."[83]

Due to the pressure of time and the nature of his work, Buh had to extend his days far into the night, as he worked alone — writing, editing, and making layout copy, besides over-seeing the typesetting and printing. The help he had was unskilled, and necessarily cheap, since he hardly had 500 subscribers and less than half prepaid. Although he had purchased a printing press, he did not better his cause too much, since his typesetters made many errors. But Buh's confidence in the value of the cause of Slovenian journalism in America gave him strength, despite enormous debts.

In addition to finances, there was the problem of language. Buh had come to America in 1864; so the mother tongue had been modified without his knowledge of these changes, and his own use of it likewise had altered. The issues that came out of Tower, therefore, were in

"corrupt" form, no matter how the readers looked at them. It was a Slovenian paper, but interspersed with English. Both languages were worsened by typesetters errors. These did not go unnoticed by some Slovenian seminarians in St. Paul, who wrote to Buh, indicating some corrections. Buh was a man of great humility, for he commended the students on their interest in a good Slovenian paper. He encouraged them in their assistance on even a larger scale.[84]

Most of the seminarians did not continue their volunteer journalism for Buh's paper, because they found it was not as easy a task as they first thought. However, some contributed significantly. Among these must be mentioned: Fr. Jager, Anton Vilman, Andrew Smrekar, J. Knafeljc, T. Pirnat, Fr. Krze. Both Andrew Smrekar and Anton Vilman were especially gifted in writing poetry. They had a flare for writing, and did much for Buh in his writing. When Smrekar left Tower in 1903, he went to St. Stephen's in Chicago, dying at an early age in 1913. He had a collection of poems that many of his friends and countrymen had hoped would be published. Somehow, they were removed from his trunk "during the funeral," a loss to Slovenian literature.[85] Anton Vilman translated Ben-Hur in a style and form exceeding the earlier Slovenian edition. It was highly recognized by Slovenian scholars in the literature. He first published it in *Amerikanski Slovenec* in serial form, from which it merited a complete book edition.[86]

Buh had sent to Slovenia for his nephew, Max Buh, an experienced typographer to help out. In the summer of 1892, four seminarians went to live with Buh and to work on the paper for him, as arranged. Buh personally took care of all correspondence after his day's ministry among the people. The paper was in the hands of the seminarians, over whom Buh kept a managing editor's "eye". In other words, he set the editorial policy. Buh had but one goal in mind — to better the Slovenians in America. For this reason, they needed newspapers, journals and various types of social outlet. Profit was a thing far from his mind; he only hoped to make ends meet.

It was about 1894, according to Mathias Savs, when Buh got a letter from Frank Sakser, an experienced typographer from his homeland. He asked Buh for a job on his newspaper. Buh asked Savs and his staff what they thought. Savs, who knew Frank Sakser from Slovenia, warned against hiring him. Sakser, it seems, had a very socialistic way of thinking and writing,[87] and Savs was against him at the mere

suggestion of his name.[88] Savs further told Buh that Sakser would run him some stiff and fast competition, and he feared the Slovenian worker would be led in the direction of Sakser's philosophy, because:

> The Slovenian worker is easily deluded. He does not think big nor fast. He is fond of being led by empty phrases. He is fond of applause and the praises of faithless flatterers who endear themselves to him with fine phrases. He is fond of following and even will pay well for the faithless agitators who speak sweetly to his heart while all the time emptying his pocket.

Buh was not easily dissuaded of his faith and belief in the Slovenian workers he knew. Nor was he happy about the description of his fellow countrymen, as borne out by his reply, after he pondered this volley of words: "Strange words you are telling me. In my day, one could not find a man like that in Slovenia."[89]

Although Buh refused a job for Sakser, one is inclined to believe it was largely because Buh could not afford another salary. However, he "ordered" that Savs treat him charitably in any journalistic exchange, which occurred soon after. Savs summarized Sakser's journalism as most divisive in its effects upon the American Slovenes. He considered his paper a disservice, in fact harmful, to the Slovenes here in America. Restraint was the editorial policy, for Buh wanted to remain faithful to the motto he set for *Americanski Slovenec*: "For faith and for the people." Savs kept urging Buh to let him break out in print against Sakser, who apparently had ridiculed things religious, among them Buh's holy pictures and art work. To Savs' urgent "itch" to handle the "enemy" of their cause, Buh replied: "Not that. I will write to Sakser myself and remind him gently. I will enclose a holy card of St. Francis who is his patron."[90]

Savs apparently took up the "cudgel" against Sakser, editorially speaking. Sakser did not know Savs so could not make a direct attack against him. Instead, a certain writer with the pseudonym, "Delta," replied. Buh learned by personal letter from him who he was, and charitable as Buh was, he regretted the whole affair, especially since he knew no reason for the attacks by either Sakser or "Delta," an ex-priest. The latter saddened him most. Even Savs detected this sadness in Buh when he discovered the identity of "Delta."[91]

Improvement in the paper itself did not improve the financial conditions. "In 1897, the Slovenes of America were shocked by the crash of the utopian cooperative in Eden Valley, County of Mendocino, California. More than 200 Slovene immigrants lost all their property.

*Amerikanski Slovenec* advocated that utopia, and so many subscribers quit. Buh was naturally depressed. Debts were growing, growing . . . To get out of misery, he sold the paper to the American-Slovene printers in Chicago."[92]

Buh carried the paper until 1899 when he passed it on to Father Sustersic of Joliet, Illinois.[93] "It is clear that *Amerikanski Slovenec* was the most beloved Slovenian paper in America," in Buh's eyes. But before Buh let the work go elsewhere, he used the press to the best of his knowledge and ability, beyond the single newspaper publication. He "printed and published the first Slovene book in America, Jeran's Slovensko-angelska slovnica (Slovene-English Grammar, 1895)." This was also the time that he printed and published an edition of his prayerbook, mentioned earlier as published in Ljubljana before he came to America; this was its fourth or fifth edition: "Srce v Jezusu ali Vir milosti bozje (Heart of Jesus, Fountain of Divine Grace, 1897); Toman's Ustava Zjedinjenih drzav v Ameriki (Constitution of the United States of America, 1897), for his fellow Slovenes working toward United States citizenship; Mali Katekizem (Short Catechism, 1898), a translation into Slovenian of McGolrick's abbreviated English one."[94] He also printed and published "Koledar Amerikanskega Slovenca (Calendar of American Slovene, 1898, 1899, and 1900)."[95] Buh also translated a "life of Baraga into English for Father Chrysostom."[96] Circulation of his newspaper spread beyond the United States to Canada and Europe.[97]

Until the 1890's when Buh used the press for a Slovenian communications system, the Slovenian, as such was unknown in America. He was more often called an Austrian or a Krainer (*Stajerc, Korosec*). Even his settlements and parish groups were referred to as Kraintowns or Krainer parishes, such as St. Vid in Cleveland, Ohio, and St. Stephen in central Minnesota. To Buh is given the credit for the "rebirth of Slovenianism" in America.[98]

At the diocesan retreat in August, 1892, the clergy of Duluth decided to transfer the body of the late Lawrence Lautishar, exhumed from the Crow Wing cemetery, to the new Calvary cemetery in Duluth. Father Buh knew the old Indian graveyard so he was the logical person to carry out the plans of the clergy decision. The transferral was a great occasion to memorialize the memory of the young Slovenian missionary of northern Minnesota. The events for reinternment were an occasion of great solemnity in Duluth on September 22, 1892,[99] when Bishop McGolrick celebrated a Pontifical Requiem Mass, amid

a great concourse of people. Father Trobec delivered a eulogy, appropriate for the occasion.[100] Buh and the Slovenian priests defrayed more than half the expenses, including a gray, granite tombstone. No doubt, Buh did his utmost on this occasion, for it served as but another example of his efforts at unifying the Slovenes of Minnesota, indeed of America.

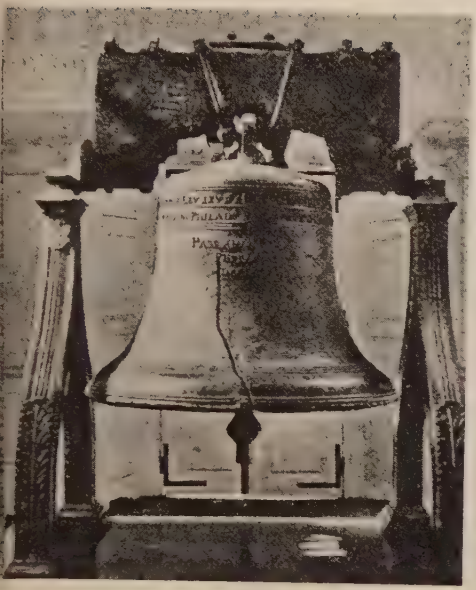
The country was shocked by the great financial crash of 1893. Its effects were felt *all over the world.* Northern Minnesota did not escape it. Mining and trade industries came to a halt. Many left the Range in order to support their families. Buh bought a two-story building, formerly a public school, which he intended for a parochial school in Tower. Promptly, he turned it into a relief station and boarding house for the unemployed. He sought the aid of those who had some means to share with those having nothing upon which to depend for a livelihood. Fraternal societies were allowed to hold regular meetings in his printery, free of charge. In gratitude, the Society of Sts. Cyril and Methodius elected him to honorary membership.

The year 1893 was memorable for another news-making event, besides the panic. It was the year of the Columbian Exposition or Chicago World's Fair.

> General Superintendent, John Pengilly of the Chandler mine (of Ely) has resorted to a novel scheme. For the last two weeks or more, he has had a gang of men at work making a complete model of shafts, numbers one and two, including the 1st and 2nd levels embracing the sub-levels, cross-cuts, and drifts, for the exhibition at the World's Fair.
>
> Mr. Ole Friedsburg has charge of the mechanical part of the construction of this model, which is complete in every detail even to the men with their shovels and picks and the time-keeper, keeping track of them. It is nine feet long, five high and five wide, and represents a great block of the mine, 648 feet long, 360 feet deep, and 360 feet wide. . . It shows the contour of the surface, the shaft houses, the tramways, the stock piles, and rock dumps, shafts, cables, cages, . . . and all that pertains to the mine, in miniature.
>
> Allen D. Bell, civil and mining engineer, has prepared a large map showing. . . the same portion of the mine.[101]

During a brief vacation in September, Buh went to the exposition in Chicago.[102] As was his wont, he had other business and contacts to take care of, besides. Always, he used every opportunity to extend his knowledge, demonstrating that he was a "man for all seasons."

Buh was largely responsible for the organization of the American



*Liberty Bell, viewed by Father Buh on the occasion of the United States Freedom Centennial, 1876, when he visited Philadelphia's First International Exposition.*

*Ely's Chandler Mine and a group of workers, early 1900's.*

Slovene Catholic Union (KSKJ). As a leader, Buh sensed the time was ripe for the consolidation of the spirit of Slovenianism. Other national groups had organizations across the land. His fellow-countrymen were not to be left without some focal point for their loyalty; and Buh knew that in unity was the secret of strength. He directed his efforts in the cause of this Slovenian strength and unity.[103]

At his instigation and encouragement, the Joliet, Illinois, Slovenes summoned an organizational meeting, headed by Michael Vardjan, of the preparatory council, for April 1, 1894. Eight delegates were present: Reverend F. S. Sustersic, Joseph Stukel, Stephan Stanfel, Peter Miketic, all of Joliet; Matthew Brunski of Chicago; John Oberstar of LaSalle, Illinois; Stephan Pasic of Tower and Ivan Pakiz of Ely, Minnesota. At this time, with Reverend J. F. Buh, the motivating force, and Mr. Vardjan, elected secretary, the Slovenian workers' union was born. Unanimously, they agreed that only through some bond, such as this union of workers and their families, could there ever be any real security or strength in the spirit of American Slovenianism.

The new union had about 500 members in the first year of its organization. By 1898, membership had grown to 2,142 with forty-six chapters or lodges over the country, from coast to coast. It assisted widows and families of deceased worker-members, through an insurance plan. Upon the death of the workers, it paid out $800, and in the case of the death of the workman's spouse, $200. In this way, the bereaved families received some support. With working conditions as they existed in the mines, there were accidents and often workers met with early deaths.

The utility of the union was recognized by many; hence its rapid growth. The membership was given in Buh's 1898 issue of *Koledar Amerikanskega Slovenca*.[104]

At the fourth annual meeting at Red Jacket, Michigan, the delegates named three honorary members: Bishop Ivan Vertin of Marquette, Michigan, the Very Reverend J. F. Buh and Mr. Plauc. Their third annual meeting, the year before (1897), took place in Pueblo, Colorado.[105] Buh attended most of the conventions of the KSKJ.

Records show he went to the Pueblo (Colorado) convention of the Mutual Slavonic Aid Society with Bishop James Trobec of St. Cloud. They went by way of Omaha, Nebraska, as guests of the local bishop, the Right Reverend Richard Scannel, D.D. They took in the exposition at Omaha, with Reverend M. Savs.[106] The Ely society of Sts. Cyril and Methodius was incorporated in 1897, with the Office of Register

*K.S.K.J. meeting in Pueblo, Colorado, 1898, honoring their countryman, James Trobec, newly installed as third bishop of St. Cloud, Minnesota. Rev. J. F. Buh sits to the right of the bishop.*

*Gathering of Slovenian priests and hierarchy, honoring Monsignor Buh on the occasion of his fiftieth anniversary of priesthood, 1858–1908, Joliet, Illinois.*

of Deeds of St. Louis county.[107] Purposes expressed were: (1) the promotion of social interchange and (2) the encouragement of benevolent works. Joseph Agnich signed as president, and John Gouze, secretary.

Soon this society established the tradition of a family day in the form of an annual picnic. The entire Range turned out; "a special train brought in 400 members." The society members formed a line of march to the church, where Buh conducted the services. After that all went "to the picnic grounds west of the city" of Ely.[108]

Later, Buh also figured in an organization for Slovenian priests and religious, October 28, 1902, at the consecration of his friend, Right Reverend John Stariha. He was vicar of the archdiocese of St. Paul, and now became the first bishop of the newly established see of Lead, South Dakota.[109] Although the purposes of the organization were noble, they were misunderstood by other national groups and by non-Slovenian bishops. Buh was so anxious for the success of this society that he paid the incorporation fee himself. At first, the group was very active, but by 1908, it ceased to exist.[110]

Buh's attentions focused on his Indians with whom he would have loved to work all his life. It was this basic desire of his that caused the bishop to let him keep the Boise Fortes Indians at Vermilion Reserve (Sucker Point) as a mission for so many years. Among his papers are some copies of news reports concerning Indians and Indian problems. It is not unusual, therefore, to find a copy of the *Minneapolis Tribune* for October 30, 1898, reporting the Battle of Sugar Point, the last Indian war in the United States. At first glance, it is difficult to know why he kept this particular newspaper, since he was not directly involved. But as one examines the story, it is easy to see his concern for those Indians among whom he worked when he was stationed in central Minnesota. Among the tribes he visited annually and worked with, were those of the Leech Lake band. These were Pillagers, under their one time great leader, Chief Hole-in-the-Day, whom Buh knew and who was killed by assassins among his own bands. They had been hired by others outside the Indian tribes; among these were traders and halfbreeds who fomented jealousy among the Indians to attain their own shady ends.

According to the *Duluth News Tribune*, the trouble began in 1895 when the Leech Lake chief, Bug-o-nay-ge-shig, was brought to Duluth for trial, having been arrested for bootlegging. When he was acquitted, he was left free to walk home, about 100 miles or more. It was winter; so he had to make his way through heavy snows. He had

*Chief Bugonaygeshig of Bear Island, near Walker, Minnesota, a factor in the 1898 Indian uprising.*

no fare money and they gave him none, despite his asking. Later, he received another court summons, but the chief was not about to go, merely to get another 100-mile hike as a reward; so he refused to appear in court. Every time officers took him in custody, his tribesmen rescued him. The chief was not so much a troublemaker as he was a symbol. To his Indians, he stood for courage against injustices; to white authority, "a pièce de résistance" to the victimization of the Indian. In 1898, the government decided to catch the old "Bug", as they called the chief in some of the papers, and among themselves (the marshals and troops). So they sent federal troops from Fort Snelling to Walker, early in October, 1898. War stories spread so Marshal O'Connor from the agency at White Earth, requested more men stationed at Walker for the time. (Only twenty had been sent.) By Tuesday, October 4, reinforcements arrived, apparently unknown to the Indians. Wednesday, October 5, two boats with about three platoons of men went over to Sugar Point, two miles from Bear Island. When the soldiers set up camp, a gun accidently discharged, which was the battle signal for the Indians.[111] A fight took place, in which quite a number of the white soldiers were killed or wounded; only two Indian braves were wounded.

After a series of councils and meetings,[112] thirteen braves appeared in the Duluth court for trial, but their chief did not appear. A new agent, Commissioner Jones, was appointed, and he promised the Indians their timber problems would be resolved. Within a month, President McKinley had all the Indian prisoners released. Chief Bug-o-nay-ge-shig had some "vindication, as he saw the white man taking up the issue of the Indians' troubles and it looked as though his long fight to protect his beloved land (for his people) was bearing fruit." An Indian agency was established at Leech Lake, and peace came through the intervention of Father Aloysius Hermanutz. The chief moved about freely and proudly:

> One day he walked into the town of Walker, holding himself with his usual quiet reserve, looking much the same with his long trousers, buckskin shirt and Winchester rifle. To his picturesque costume had been added an efficient touch. This was a double necklace of Krag-Jorgenson shells, which he wore as a memento of the last Indian battle of the United States. No hands were raised against him, rather were the looks those of admiring respect.[113]

Not many months later Buh was touched by another sadness. His friend, Bishop Ivan Vertin, of Marquette, Michigan, died on Sunday,

February 26, 1899. Although his health was failing, his death was sudden, and unexpected, for he was still young (1844–1899), only fifty-five years old. Buh had been down for his silver jubilee of priesthood, only in 1891.[114] Being a friend and a fellow countryman, Buh went to the funeral. Seventy-five priests attended the obsequies on Thursday, March 3. Among these were Reverends Mathias Bilban, F. S. Kosmerl, Fr. Krze, and Mark Pakiz. The body lay in state in the new cathedral that Vertin had built and only recently had paid for, from his family inheritance which he had received after the death of his brother in 1890. Among the hierarchy present were: Archbishop Katzer; Bishops James Trobec, Richter, George Messmer, James Schwebach and the predecessor, retired Bishop Mrak. Three monsignori were present: J. Fox, I. N. Stariha, besides J. F. Buh. He was entombed next to Bishop Baraga in the cathedral vault.[115]

Time for Bishop McGolrick's second *ad limina* visit to Rome came up; the first was in 1891,[116] when he went chiefly to secure more priests for his new diocese. This time it was to be a progress report. More than that, he had a special recommendation to make concerning Father Buh, his first chancellor and vicar general. Buh held the latter office until his death.[117] A short while later, he became the bishop's confessor,[118] showing the esteem and high regard the bishop had for his "field general", who remained in the forefront, "making contact with all the northern Minnesota missions."

The bishop returned from Europe with the commission from the Holy See to convey the good tidings to Father Buh that he was being honored with the title of Domestic Prelate of His Holiness, Leo XIII. He was the first and only monsignor in northern Minnesota, during Bishop McGolrick's twenty-seven years of administration.[119]

Since this was Duluth's first and only monsignor, the celebration had to be fitted for the occasion. It was unusually brilliant for Duluth. The title of *monsignor* is one of honor and designates the recipient a "member of the pope's household," reminiscent of "lords-in-waiting of the royal courts of Europe."

> In an assemblage of the dignitaries of the church, a monsignor takes his place with the bishops, and like them is dressed in purple and wears the four-cornered biretta or cap.
>
> Not for many years has Duluth witnessed such an assemblage of Church dignitaries as were gathered in the Duluth Cathedral on this occasion. Besides all the clergy of the diocese of Duluth, and many from the outside, all the bishops of the Northwest were present.[120]

The *Directory* of the Sacred Heart Cathedral Parish (1905) states that the conferring of the title and all its attendant ceremony took place during Advent, specifically the week of *Gaudete*, Friday, December 22. What an appropriate season in which to witness to such a wealth of symbolism! and conferred on such a man who had much in common with the spirit of the time in the church and in the world, at large.

Leo XIII, Pope, to our beloved son, Joseph Francis Buh, Vicar General of the Diocese of Duluth: Beloved Son, Health and Apostolic Benediction! On account of your zeal and remarkable labors among the Indians in diffusing among them the light of Catholic truth and attracting them by the sweetness of their native language, as well as by the good example you have given to your fellow-priests by integrity of life, by uprightness, by the exercise of every christian virtue, as by the able assistance rendered to the bishop in the government of his diocese, we deem you entirely worthy of the dignity wherewith We honor you. . . We make, constitute and declare you Our Domestic Prelate. And, therefore, Beloved Son, We grant you the privilege of lawfully vesting in Robes of violet color, and of wearing the garment which is commonly called Rochet even in the Roman Court. And furthermore, that you may use and enjoy every right, honor, and privilege which others, decorated with a similar dignity, use and enjoy: notwithstanding Apostolic Constitutions and Sanctions or anything else to the contrary. Given in Rome at St. Peter's, under the ring of the Fisherman, this 29th day of May, 1899. The 22nd of Our Pontificate, (Signed by the papal Secretary of State): Aloysius Cardinal Macchi.[121]

Humbled to be the center of such honors and ceremonies, yet loving the pomp and pageantry of great occasions among his friends in Carniola and among his Minnesota Indians, the newly designated Monsignor Buh felt proud on this occasion. In the sanctuary with him was his first assistant at Belle Prairie following his ordination in 1865, James Trobec. He was a fellowpriest and countryman who had arrived with Buh, under Pierz in the 1864 group. Only nine years ago, in 1890, Buh served as *presbyter assistens* at his Silver Jubilee celebration in St. Paul in the church of St. Agnes. Buh reminisced about the sermon delivered by Abbot Bernard Locknikar, O.S.B., St. John's Abbey at Collegeville, followed by an address by Archbishop Ireland after Trobec's celebration of a Solemn High Mass. The archbishop was then Father Ireland, and like Buh, knew Father Trobec well over the years since his arrival in Minnesota. Buh thought of his own speech at the banquet that day on "The Missionary Labors of Priests Twenty-five Years Ago.[122]

Scarcely two years before, September 21, 1897, his friend received the "mitre," when he was consecrated third bishop of St. Cloud in the St. Paul Cathedral by Archbishop Ireland. Co-consecrators were Archbishop Katzer of Milwaukee and Bishop Vertin, deceased only a few months ago. Buh was the Bishop-elect Trobec's assistant priest, during the consecration.[123] Today, the order was reversed and the new Bishop Trobec was assisting in the honors deriving to his friend, the missionary, Father Buh. They exchanged understanding smiles as they took their places in the sanctuary with Archbishop Ireland (St. Paul), Bishop Shanley (Fargo), Bishop Cotter (Winona), Abbot Peter Engel (St. John's, Collegeville), and a great assemblage of priests from the Duluth diocese as well as from outside of it. Bishop McGolrick celebrated Pontifical High Mass, with Father Elie Theillon (Gentilly), as deacon, and Father Daniel W. Lynch (Brainerd), as sub-deacon. Deacons of honor were: Father W. T. Roy (Terrebonne) and Father Charles Giraux (Cloquet), with Father C. V. Gamache as assistant priest, besides Fathers Timothy Corbett and Francis Hufnagel as first and second master of ceremonies.[124]

Flaaten's orchestra and the Cathedral choir took care of the music, which was "especially elegant." After the gospel, the archbishop, mitred and in his official robes, handed the letter of Leo XIII to Father Corbett, master of ceremonies. He read the document in its original Latin, followed by a translation into English. Then the archbishop blessed the rochet and mantella, and invested Father Buh, now formally Monsignor Buh.

After the investiture, Archbishop Ireland addressed the assembly, concerning the historical background of the Church in America, but especially in Minnesota. From the days of Cretin's rise to the bishopric of St. Paul, Minnesota had grown from a few priests, a few hundred Catholics, and a vast territory reaching from Lake Superior to the Missouri river, to what at this great moment was comprised of six dioceses, nearly a thousand priests, and hundreds of thousands in terms of membership. But such a "resplendent harvest" of souls would have been impossible, if it were not for men such as Baraga and Pierz and the missionaries that came at their invitation and in their wake, following their deaths, especially the school of men trained in Carniola.

> A special reason why we should be grateful to that province of Carniola is found in him whom we honor today, for he belongs to that school of missionaries. He came to St. Paul in 1864. He had natural talents to use for God. . . He learned easily the Indian language and translated into Chippewa the catechism and books of piety. His name today is loved

among the Indians. Father Buh has labored among them for years. Today he is the apostle of the Slavonic people in this country, through his publications in that language. He has always been a priest of God. Let us give him honor. He sought not honor and yet this morning, with all the honors we can give him or the pontiff at Rome can give him, he would prefer one smile from the countenance of the Living God in Heaven. . . The value of life is simply that it gives us the opportunity to grow holier by (our) deeds and lead others to grow by our example. We are children of God born to great things. . . Honor be to Baraga, Pierz, and Buh! . . . After the Cathedral solemnities, a banquet was held at the Sacred Heart Institute of the Benedictine Sisters. Guests paid respect to Monsignor by appropriate allocutions. The diocesan clergy awarded him a gold watch, chain, and crosslet.[125]

Christmas was *special* in 1899, for the members of Buh's parish and missions. They had learned not only to appreciate and love their pastor, but true to Archbishop Ireland's appeal to the people present at Buh's installation ceremony and in his eulogy, the faithful learned to "grow by his example . . . fashioning (their) souls to the image of God." His goodness emanated from him as some invisible force and already many people looked upon as a "saint." One can well imagine with what just pride they feasted with him and feted him during the holidays, following his elevation to the rank of monsignor. But Buh had work to do so he kept busy in his regular ministrations as pastor and vicar general of the diocese. As the places he served developed, Buh found continuing areas of expansion for his interests and efforts.

In the spring of 1899, a convention was held in Tower for the teachers of Ely, Biwabik, Eveleth, Virginia, Mountain Iron, Hibbing and Two Harbors, on Friday and Saturday, April 28–29, 1899. All the teachers of St. Louis county were invited. Superintendent of schools, R. E. Denfeld and President J. C. McNeil of the Superior State Normal school addressed the teachers' convention. Teachers presented papers, especially in reading and the language arts.

Both the railroads and Hotel Vermilion at Tower offered special rates and reductions to encourage the teachers to convene in numbers. Mayor J. D. Murphy of Tower opened the Friday evening program with an address of welcome. Saturday morning was filled with presentations of papers and discussions. In the afternoon, the teachers were given an opportunity to visit the Soudan mine or to visit the Indian school, dependent on the conditions of the ice on Lake Vermilion — the

only access to the reservation. Here the attraction was the building of an Indian school and resident student dormitory, nearly completed and furnished. Only the "gas plant" was awaiting construction after the earth defrosted a bit. The whole plant was made up of eight buildings, the largest being the dormitory, 198 by 129 feet, allowing for 22 rooms and accommodating about 170 students, "matron, assistant matron, and attendants." The other buildings included: a classroom building, 160 by 90 feet; a two-level double apartment accommodated employees; a large warehouse; a barn, ice house, and pumping station, all of frame construction.

> The buildings are built below the ridge that runs east and west across the Sucker Point government Indian reservation, on Vermilion lake, facing to the south overlooking Tower Bay with the city of Tower and the Minnesota mines in the distance. It would be difficult to imagine a more beautiful or a more suitable site for the location of the Indian school. There is a peculiar significance in the location of the buildings standing as they do with their (*sic*) back to the squalid scene of the old Indian camping grounds and looking out upon a scene of modern civilization and restless industry.[126]

Buh had a great interest in this school and the buildings for the Indians under his care. He visited the mission regularly on Thursdays each month by boat in the summer and by sled in winter, and was instrumental in getting better things for the Indians who were in a most pitiable state, when he came in 1888. As early as that, Buh was asking questions he wanted answered: Whether the Vermilion Indians were to be removed to White Earth? If schools were established, he wanted to know, "Where?" By this he meant he wanted to know if the school was to be in Tower proper or on the Reserve?[127] He was anxious to establish a program for the Indians so he had to know: if the reservation was to continue? the location of the school? and further: Would the books be in Chippewa?[128]

There were between 700 and 750 Boise Fortes Indians between Sucker Point (Tower) and Nett Lake reserves, including Bass Lake and Deer Creek.[129] Tower took in about 250 of these. This explains his concern, his many meetings with government people, and even his correspondence with the Bureau in Washington, D.C., during his years of service in this section of the state.[130] It also explains, in part, the many articles found among his papers on the Indian, his problems and his culture. He attended meetings whenever possible that were held with government agents or congresses in which Bishop

Marty played a leading role, especially the councils of 1889 held at Leech Lake, White Earth, Vermilion Reservation, among others, resulting in the Rice Treaty. On November 9, 1889, Bishop Marty said to the Vermilion bands:

> When I talked to the Indians at Red Lake, who have millions of acres of pine, and told them they should give a share to you they said, "No, the Lake Superior Indians have sold everything they had, and have no more to give; and now we will not share with them." I told them the Great Spirit had made all the Chippewas, and that they were brothers, so those who were poor should be helped by the others; that it was their duty. And they slept over it, and the next morning they said, "Yes." So I came with a glad heart to bring the good news.[131]

Bishop Marty had organized congresses among the Sioux in Dakota to improve the spirit of these people. Later, the congresses were extended to include the Chippewa in joint sessions; but eventually the language barrier forced the Chippewa to hold their own.[132]

The Sioux held their first congress in 1892, "a novel and imposing spectacle," held at the Cheyenne Agency, Big Sioux Reservation, South Dakota. The time was around July 4, but the sessions continued two or three days. Tribes from Standing Rock, Pine Ridge, and Crow Creek attended. It was a gala affair bringing out the best in Indian culture, in music, dance, speeches exalting the "noble red man," addresses of a high order calling on the best of christianity and American patriotism so far realized among them, and resolutions and discussions designed to improve the Indian's life for the future. In all the speeches and resolution sessions, there was informality, "but no applause;" hence, one senses the serious nature of these meetings on all sides, for those involved — Indians, church representatives, and government personnel.

> All the speakers congratulated their people on the opportunity to meet and counsel each other in such a congress. (They) urged the education of their children and the use of every improvement, material, moral, and religious. They all declared that the only way for the Indians to win the respect and confidence of the whites is by becoming intelligent and independent, and pointed to the school and the church as the hope of the race.[133]

The Chippewa had similar needs, particularly in religious and educational matters. For this reason, Bishop McGolrick, a man of great concern for his fellowmen and a man of great talent in community as well as diocesan activities, put forth great effort for the Indians

in his diocese. His motivation always was social justice. He initiated programs as a member of the parks commission, as member of various civic boards, for the poor, orphans and oppressed. He raised his voice many times for the Indians within his diocese.

> Bishop McGolrick brought a case of injustice to public attention in 1892 when he pointed out that ruthless bargainers had been taking advantage of the Indians at Fond du Lac. On behalf of the Indians, the bishop said, "It sometimes happens that white people are lazy and bring misery upon themselves. But the naked fact is there, that these people have not received their pay and have been robbed of their timber for years."[134]

Buh had recorded the Minnesota Indian census in his 1891 *Ordo* as well over 8,000. Most of these were in the Duluth diocese when McGolrick became bishop. No matter what the business at hand was, the bishop's solicitude for his flock was primary on the list of his concerns. Buh kept his bishop well-informed about the pressing need for priests and instruction among the Chippewa.

About 1892, Bishop McGolrick was named Indian Commissioner, succeeding Bishop Marty. As commissioner, he visited all the reservations, among which were: (1) White Earth Reserve which included White Earth itself, Pembina, Rice River, Pine Point (later Ponsford) and Twin Lakes, totaling about 3,000 souls. (2) Red Lake was the home of about 1100 Indians; (3) Fond du Lac, which included the three missions listed earlier under the Cloquet assignment, held 600; (4) Leech Lake, in the Walker and Bear Island area, had 900; (5) Mille Lacs, 600; (6) Winnibigoshish Lake, which included Bowstring Lake area as well, 200; (7) Cass Lake, 150; (8) Sandy Lake, 80; (9) Vermilion Lake, 300; (10) White Oak Point which included Ball Club, 200 souls; and (11) Grand Marais-Grand Portage, 286. The entire count came to 7,416 Chippewa Indians in the diocese of Duluth. Of these 3,755 were listed as Catholics; 315 declared themselves as belonging to other Christian groups; and 3,346 remained pagans.[135]

Being a lover of the great out-of-doors, the bishop visited Red Lake by canoe.[136] Whenever he went on confirmation tours to these remote places, he made an episcopal visitation. He saw the work of the Benedictines, and with Buh's encouragement arranged with the abbot for them to take over the Grand Marais-Grand Portage area (1907), and Cloquet (Fond du Lac, Sawyer, and Brookston) missions, around 1893. Missions in the western section of the state were transferred earlier to the Benedictines: Thief River Falls (1893), later

a mission of Red Lake Falls (St. Mary's, 1894); Barnesville (1894); at the turn of the century Detroit Lakes, Frazee and Lake Park; the old trading post at Ponsford was turned into an Indian mission chapel (1901).

Buh must have been relieved and pleased when some of his fellow countrymen, whom he had encouraged to come from Carniola as divinity students, were appointed to Minnesota and its missions. Among those who were placed on the Indian missions were: (1) already mentioned, Father Aloysius of the White Earth district; (2) Reverend Simon Lampe who accompanied Father Thomas Borgerding, as St. John volunteers to Red Lake, succeeding Father Ignatius Tomazin (1879–1883). The two volunteers did not take over until 1888; in between Father Aloysius from White Earth attended more or less regularly. When resident priests arrived in 1888, two Sisters of St. Benedict came too, to take charge of the school. Thus Red Lake (or Redlake) became a mission of the Duluth diocese until the end of 1909, when it became part of the newly created diocese of Crookston.[137]

Later, Father Lampe, O.S.B. took over the Cloquet Mission, where he served: at Holy Family, 350 souls; eighteen miles away, Brookston, 90 Indians; Grand Marais which was about one hundred and fifty miles north along Lake Superior, 250 souls; Grand Portage, forty miles further north, 85 souls; Sawyer to the southwest of Cloquet, 35 souls, making a total of 870 persons who were under his charge. Of these, only thirty-eight were white Catholics.[138] (3) Reverend Roman Homar worked with the Indian Boys' School at St. John's from about 1890–1896.[139] Later he served the Fond du Lac reservation, working out of Cloquet, as a result of Buh's efforts.[140]

Not all Slovenian priests in Minnesota were Indian missionaries. As noted earlier, they were scattered over the state. Such were John Trobec, nephew of the bishop of St. Cloud, James Trobec, who celebrated High Mass on Wednesday, July 25, 1906 as part of the confirmation day at St. Stephen's church, Brockway, Minnesota. This was one of Buh's early missions; so he attended many services at this place, from time to time. Father Trobec was assisted by Reverend Dr. Ivan Seliskar, professor at St. Paul seminary and Trobec's cousin, and Reverend Steinach. Monsignor Buh, vicar general of the Duluth diocese, delivered a sermon in Slovenian; Reverend Dr. Schaken, in German. Father John Trobec, pastor, gave thirty-six children their first Holy Communion.

In the same church where many Slovenian priests said their First

Mass or celebrated anniversaries, retired Bishop James Trobec administered confirmation to a class of fifty-six. The ceremony was in the afternoon, after which he addressed the people in English and in German; Monsignor Buh spoke again in Slovenian.[141] Then followed the usual Slovenian festivities. This was not only a spiritual feast; it was reunion day for many people from around the state, who came from Slovenia. It was the time not only to share nostalgic memories, but also time to note changes in the times since they had come to America. It was a time to meet and get acquainted with second and third generation American-born Slovenes. It was like coming back to the old "home town." Buh loved these gatherings, as did many of the other people and priests. These became traditional. But Buh had a closer tie yet — St. Stephen-in-the-Woods was the parish he founded, and the people delighted in his presence whenever he returned. They cherished his memory, when he could not be with them. Buh, of course, revisited places where his friends were stationed, in other towns too. For example, St. Paul, Minneapolis, and Shakopee can be cited.[142]

Buh took special interest in the students he brought to America from Slovenia. Many were ordained and served in various parishes and dioceses over the state; and among these one deserves special mention, Father Kosmerl, who was assigned shortly after his ordination in 1890, to St. Anthony of Padua. The *North-Western Chronicle*, for the week ending on June 18, 1904, issued a special Duluth Edition, in Part II, pages 9–16. It was the fifteenth year of Bishop McGolrick's episcopacy, and since he was well-known in the Twin Cities, the special edition was an appropriate recognition of his leadership. Fortunately, the same paper gives indication of the involvement of Buh and Kosmerl at different points in the related history.

> The church of St. Anthony de Padua is situated on East Second street and Third avenue. The organization of a separate German parish in Duluth had been talked of for several years, but it took no definite form until Father Kosmerl took the matter in hand on the 22nd day of December, 1891. He found many families who longed to have a church of their own and were anxious to enjoy again the comfort of their native language in church. In less than sixty days from the time he began, Father Kosmerl had closed the bargain for the present property. It was an edifice used for some years by the Presbyterians. A sanctuary and sacristy have been added, making the church one hundred feet long. A comfortable well-aired and well ventilated basement extends under the whole of the main part of the church, which is utilized for school and society purposes. The pews are of finished wood. The entire property cost $20,000.[143]

There is no doubt that Buh had a hand in many such foundations. Since he knew so many people, he had many contacts with not only churchmen and laity, but also with businessmen and industry. It is, therefore, no surprise to learn that he was present when the congregation and church were incorporated under the state laws of Minnesota. The incorporating body included: "Rt. Rev. Bishop McGolrick, D.D., Vicar General Joseph Buh, Rev. Francis S. Kosmerl, Adolph Albachten, and Henry Kalkman," on the day of dedication, May 10, 1891, Sunday, and feast of St. Anthony, a most appropriate date for these events.

> The building and grounds were festooned with trees and evergreens. After the consecration by Bishop McGolrick the church was opened and in a few moments filled to suffocation. After the impressive ceremonies of solemn mass, Bishop McGolrick delivered a very appropriate sermon and was followed by Reverend J. Trobec of St. Paul (now Bishop of St. Cloud), who preached an earnest discourse in the German language. In the evening the Vespers were sung and the church was again packed. Father Buh, V.G., delivered a splendid sermon replete with good advice.
>
> After the services a banquet was served at the Hotel St. Louis, which was attended by several hundred people.[144]

The school was in charge of the Benedictine Sisters, and took care of the education of the children of about 150 families. The parish was well-organized, much as Buh did in his work so that the business, spiritual, and social life of the parish community would continue, grow, and flourish. Father Kosmerl was an exemplary pastor, most interested in the school and the life of his people.[145]

The business and social exchange between Buh and his priest-friends is rather lengthily brought out in the news items of the *Ely Miner* over a twenty-year period or more, from 1890 to 1918.[146] These news items cover the period when Buh resided in Tower, 1888–1900; then Ely, when he transferred there in 1900 until he was called to Duluth in 1918 upon the death of Bishop McGolrick. Even after that, he would go back to the places he loved, for he helped found them. Besides, the resident priests in each of these Range parishes were friends of his; so his visits to them were only natural. The paper serves as a record, too, of how often Buh or his assistant, Bilban, came from Tower to Ely until 1897, when Father Smrekar became resident priest at Ely. However, Buh was still a frequent visitor, in order to assist the newly ordained pastor, and to get him established in the business of parish life. From time to time, Buh stayed on for a few days, or came up more frequently, as when they were making

plans for the new church. Then he returned to Tower. Here the population was growing steadily; correspondingly, his services were increasing.[147] Never in these years did he neglect his Boise Fortes Indian missions; their needs were ever on his list of endeavors to get a better chance for their improvement, especially through an educational program. Then again when need arose, or on special occasions, Father Smrekar came from Ely to Tower, such as for Palm Sunday services;[148] or the similar occasions, when others came up.[149] Every now and then, Buh would make a tour of the Range towns, as part of his duty as vicar general of the diocese, first from Tower and later from Ely when he moved to that town.[150]

Buh never failed to be attune to the changes in our society, especially if the change improved a situation or bettered the people in any way. It is no surprise, therefore, that he had "the famous Horitz moving pictures of the Passion Play," on Tuesday, May 13, 1902. In the United States, this was the "only authentic" version on film. It was projected on a "twenty-foot square screen" in the new Ely church. It was accompanied by a lecture, making a one and one-half hour presentation.[151]

What contacts could not be made personally, Buh made through correspondence. This is brought out so clearly in a letter he wrote to Monsignor Anatole Oster on the occasion of Oster's golden jubilee celebration, commemorating his ordination and First Mass in 1906. The formal greeting is addressed to Oster in Latin. Then Buh continues in English:

> Certainly, I shall be present in spirit and prayer but I doubt if there is any possibility bodily to be present on account of great distances and the parish work just now in the Advent and having a good many sick persons to attend. Ad multos annos, may God preserve you![152]

Often Buh was called upon to participate in public affairs and civic events. At the unveiling ceremony of the McKinley monument, Buh participated in the exercises with the opening prayer and concluded them with a benediction.[153] Apparently the president had visited Tower; hence, the desire to memorialize his memory, following his assassination, in September. It was made of "iron ore" and stands about sixteen feet high, and is appropriately inscribed. Eight special coaches brought in Range townsmen, various societies, and their local bands. There were the usual speeches, last among which was that of the governor who had come up from St. Paul.[154]

Earlier in our story of Buh, it was noted that Buh made monthly visits to Sucker Point Indian Reserve. At some date later, no doubt after the new Indian school was built, his visits became weekly.[155] About this same time, his *Ordo* has a note in it, "Chippewa Herald, 25¢, White Earth, Minn." indicating his interest in the news about the Minnesota Indians.[156] However, this paper must have been of *special* interest since it was a publication with the Indians in mind.

Buh was aware of the difficulty the government personnel at Sucker Point were having in getting the Nett Lake Indian children to go to that school, "a $30,000 plant" in which they received "free board and tuition." They could not be forced, but once the agent could induce them to enroll, they could be kept "for two years."[157] The Indians, in turn, knew they had a friend in Buh. "Many times Chippewa Indian chiefs visited Buh at his parish in Tower, and he always invited them back for another visit.[158] They continued their visits to Buh when he moved to Ely.

Buh took time to travel to Duluth periodically to see the bishop and to make his reports on the diocese. Often he had other business to take care of too.[159] Among these might be mentioned: land interests, immigrant responsibilities, and the annual insurance policies to be taken care of for the churches of the Duluth diocese. Those in central Minnesota that he still cared for, he handled largely by mail. Local business meetings concerning the Ely parish became annual affairs. Buh gave the local people a progress report.[160] He believed that the best could be achieved in a community by communication and cooperative effort.

The Ely merchants conducted a "popularity contest" as to which organization or society was the favorite. The committee carried on the contest by votes deposited at the City Drugstore, from March to July of 1907. The Ely Fire Department won first place with Buh's St. Anthony church running second, followed by other churches, the high school, the hospital, and other clubs, or organizations.[161] The incident is cited only to bring out the regard people of the community had for Buh. It also points up the fact that man holds *life* most dear. This parallels Buh's experience some years earlier in the region about Lake Winnibigoshish, and his first winter with the Chippewa. They left him "without a word" for the sugar-bush, when the spring sap was running. Sugar was the Indians' food supplement and vital to their economy; hence, dearer to them at the precise moment that nature provided it than an arbitrary time set for instruction, even

though that instruction provided some spiritual nourishment. Buh learned to adapt to the life of the Chippewa in his work with them. He had a deep appreciation of these people.

Years have a way of creeping up on people, as they did in Buh's life. With the coming of spring, 1908, Buh was seventy-five years old and fifty years a priest. His preparations were for an extended vacation to his homeland, beginning in the summer. But there were other celebrations to take place before that. Already in the May 31, 1908 issue of the Joliet, Illinois, Sunday newspaper, announcement is made of their planned "notable event."

> Tuesday of next week will be a day of rare occasion in the history of local Slavonians — as on that day they are to entertain two bishops, two monsignori and at least 50 priests, all of their own nationality.
>
> The occasion for this gathering is to be in honor of the Rt. Rev. Mgr. Joseph F. Buh, D.D., Vicar General of Duluth (Minn.) Diocese, a pioneer Slavonic priest and a well-known Indian missionary throughout the Northwest. . . and has been 50 years in service in various missions — chiefly amongst the Indians and has built about twenty churches.[162]

Buh celebrated his Jubilee Mass in Joliet, the "permanent home of the supreme offices" of KSKJ, the Slovenian Union that he had motivated to aid his people in America. Here his second great venture in their behalf, the printing of the *Amerikanski Slovenec* had been relocated under his guidance into the hands of Reverend F. S. Sustercic. It is no wonder the union with all its lodges and the residents of Slovenian origin rallied in a huge demonstration of acclaim and appreciation.[163] The whole city seemed to be involved. The Slovenian Franciscan Sisters, O.S.F., of Joliet were present. Among the many felicitations and gifts Buh received, the sisters presented a hand-embossed jubilee card with their message of joy for him.[164]

Soon after his return from Joliet he was in Duluth for an entertainment in his honor, at the Cathedral on Monday, June 22.[165] In July, two celebrations took place that received much publicity; a third one is merely cited in his *Ordo*.[166] The two former events took place on the same day, Sunday, but different dates, namely, July 19 and July 26. The first was held in Duluth, the official diocesan day of celebration in Buh's honor, with his mass at the Cathedral during which McGolrick delivered the sermon. Flaaten's orchestra assisted the choir in the music for the special occasion.[167] The clergy of the diocese presented him with a chalice[168] and a precious and "most valuable gold watch" and case "inlaid with diamonds and properly inscribed, with a massive

gold chain.[169] This was a token of the appreciation and of the esteem in which they held Buh.

That same day, the Benedictine Sisters, in their first motherhouse located at Sacred Heart Institute, (S.H.I.), on Third Avenue East and Third Street, invited Buh to a banquet in his honor. It was a several-course dinner, served in the most elegant manner of the day. Preparations were made days in advance; the best dishes were brought out, and the glass and silverware gleamed with high polish. A feast for a "prince" among the clergy with whom the Sisters worked in the diocese. For him they wanted the best, since he served their needs many times as: retreat master, confessor, and dispenser of spiritual gifts when he said mass for them, assisted at their devotions and gave benediction.[170] Many Sisters recalled this event, as well as the venerable old missionary. They tell of his refrain as confessor, "Please, to say . . . . (naming the prayer requested).[171]

July 26th came with a double motivation for festivity. It was Buh's jubilee, but it was also the tenth anniversary of the South Slavonic Catholic Union, whose headquarters were in Ely since its establishment in 1898, and incorporation in 1900. In the morning, the Buh jubilee took place at the church. Thirteen societies were represented, forming an immense and colorful parade. At 2:00 p.m., they met at the Opera House for a special program, featuring the Ely mayor, the president of the Union from Chicago, Mr. Frank Medosh; a speech on "Fraternity," by Mr. Frank Sakser of New York, editor of *Glas Naroda*; and others, especially Reverend F. X. Bajec of St. Paul and their Chaplain who spoke on "Fraternity and Religion." Two choirs, one mixed and one all-male, besides an orchestra, gave a special flavor to the fraternizing and celebrating indicated by the occasion. An evening banquet took place at the lodge rooms; here several noted speakers addressed the assembled brothers and guests.[172]

Meanwhile, Reverend John Schiffrer from St. Paul arrived, who would replace Buh during his European sojourn.[173] Buh was ready; he left Duluth at 5:30 p.m., on July 29th by way of the South Shore Line, arriving at Sault Ste. Marie the next day. He said mass at the Cathedral in Montreal on the 31st and at the New York Cathedral on August 1st with a High Mass here on August 2nd. From there, he went to visit his friend, Father A. L. Blaznik at St. Mary's church in Haverstraw, New York, on August 3rd. The next day, he attended a reception of the habit and profession of vows at the Dominican

Sisters on the feast of their patronal saint. He also had an opportunity to make an excursion up the Hudson River.

It was August 6th, when he boarded the steamboat, *Savoie*. Aboard the ship, his friends, Reverend P. Peltier and Mr. Carroll treated Buh most cordially; Mr. Carroll treated them with "champagne and cigars." Buh said mass aboard ship daily. On August 11, "the shaft of the propeller broke and fell into the sea; therefore ½-speed," reminiscent of the propeller screw that broke when he went on his silver jubilee homecoming journey in 1883. This time they continued at reduced speed but did not have to turn back, as before. The day of the ship's mishap was the day "Dr. Dudley of Chicago lent me one overcoat." No doubt, the weather was cool at times on the sea. Buh traveled lightly and simply as it was summer, and far from the winters of northern Minnesota. He forgot that the damp air in summer over the waters, especially at night, on cloudy days, or in bad weather, can be almost as devastating to one's bodily warmth.

Buh was a friendly soul and picked up conversation readily. It was not long before he got to know many aboard ship and something about each of them. Often, it is heard said, "The world is small." So it was even in the early 1900's aboard a steamship across the Atlantic, far from Minnesota and daily affairs. The next day after the loss of part of the propeller, Buh met a "Dr. Moren of Washington, formerly Indian Agent in Washington Territory."[174] The reader can well imagine what a conversation theirs must have been!

Having arrived at L'Havre on August 14th, he took a four-hour ride and "stopped in Paris at P. Osborne, the 15th and 16th." At 8:00 a.m. the next day, Buh left Paris via Bordeaux and arrived at Lourdes at 11:00 p.m., where he celebrated mass on the 18, 19, and 20th. The same evening of the 20th, he left Lourdes, travelling through Marseilles to Milan, arriving at 7:00 a.m. on August 22. He left Milan the same day at 1:00 p.m. and arrived at Padua at 8:00 p.m. Here he said mass on Sunday and Monday (August 23 and 24) at the altar of St. Anthony a favorite saint of his. He left Padua at 1:00 p.m. on Monday, arriving the same night in Laibach at 10:30 p.m.

While at Laibach, he made the Priests' Retreat,[175] having planned this as he did on a previous occasion. It was a chance for him to refresh himself spiritually in another atmosphere of priestly thinking and discussion. It was part of the renewal, just to be back among

his own "home" priests, as he was in the first few years after his ordination, before he came to America. It was a splendid opportunity to talk about his work with priests who knew nothing of mission life in America or anyplace abroad. He was able to visit at the seminary and talk to the students for the priesthood there, with the hope of drawing more into the foreign mission field. He was able to tell them of the vast army of Slovene priests already in America, inviting these young men to join their ranks if they had any spirit of sacrifice in their hearts. His invitation to them was not to a life of ease. Only the highest motivation and desire for God's Kingdom on earth would carry them through such a choice.

Following the retreat, Buh attended the Laibach Diocesan Synod.[176] Having been at the Milwaukee Provincial Synod in 1886 with his bishop, Seidenbusch, and having attended St. Paul's Third Diocesan Synod, called in 1873 by Bishop Grace,[177] Buh wanted to see how the other side of the world carried on. His interest in the affairs of the Church indicates something of Buh, the man, too, especially since he was still vicar general. He was diocesan consultor, clerical examiner for Bishop McGolrick, besides being the treasurer for the Priests' Retirement Fund.[178]

By September 6th, he was in Kamnik to celebrate with Reverend John Teran, a fellow jubilarian and classmate of his. Out of a class of seventeen who studied at the seminary and were ordained together, only five besides Buh lived, at this time.[179] On September 8, he was visiting friends and relatives at Dobrova. On the 13th, he was in his home town of Lucne (Lucine, Lucinah) where the celebration took on the proportions of a civic holiday: "maypoles all over, triumphal arches with wreaths; mortars booming, bells chiming,"[180] for the return of their native son on this "golden" occasion. The "throng in church was so pressing that people knocked down the marble communion railing."[181] On that same day, Buh blessed their new pipe organ. Besides, the clergy and townspeople Buh had two nephews present: "one a medical doctor from Ljubljana, the other a member of the royal imperial bodyguard from Vienna."[182] He stayed on a whole week at the place of his birth and home parish.

By September 20th, he was "in Breznica" where there was a final jubilee celebration for Monsignor Buh, together with "T. Kajdis, Canon; And. Volc; and John Teran," the majority of his class. What a homecoming or class reunion! September 27th saw Buh back at

*Monsignor Buh is pictured with friends and the family of his brother, Jacob, on the occasion of his Golden Jubilee, 1908. Taken on his third and last home visit to Slovenia.*

*Max Buh, nephew who came to America to help Fr. Buh with his printery as typesetter. Taken May 11, 1901 at Joliet, Illinois, where the printing of the* Amerikanski Slovenec *was transferred from Tower, Minnesota, 1899.*

Lucne where he apparently stayed until October. By the fourth, he came to "Haselbuch and Leskovec; October 11, Tersat and Juime; October 18, Radece or Racah; October 25, Ljubljana (where there was a special reception in his honor); October 27, Novo mesto; October 28, Metlika; October 29, Semic; November 1, mass at Novo mesto (where he stayed through the 2nd); the 5th, Vrhnika; the 6th, Ljubljana z Bogon (at the seminary); the 7, 8, and 9th, Goce; the 10 and 11th, Gorica; 12–25, Rome."[183] Here Buh spent two weeks in revisiting places he had only briefly seen on previous occasions, or that he especially loved for some reason.

From Rome, Buh went to Naples on November 26. The next day, he cleared customs for his trip to New York, on the steamer, *Louise.* The ship started out of harbor at 6:00 p.m. By noon of the 28th, she passed the "South Shore of Sardinia", keeping it in sight some four hours. The 29th gave a view of only the great Mediterranean Sea. They had an east wind. By noon of November 30, they came upon the shore of Spain. Here they had a four-hour stop at Gibraltar.[184]

As they pulled out of Gibraltar on December 1, they could view the northeast coast of Africa in the distance. Then only the hazy seascape was visible, as the Atlantic south winds blew up a typical rainstorm. The Azores came into view for about four hours on December 3. By this time the wind turned toward the west, bringing warmth and clear weather. They were averaging "350 miles per day."[185] The storm they had passed through brought up a rainbow in the distance, on December 5. Buh missed little as he drank in the fresh ocean breeze and contemplated the vastness of sea and sky. He was alone with his thoughts; there were thoughts of friends, family, and the joys of jubilee. Then there were thoughts of the long past, and of the immediate future. What did the years hold?

Next morning, feast of St. Nicholas, Buh celebrated mass aboard ship at 9:30. The sea grew heavy as the southwest winds rolled. Buh saw immense beds of plankton, "floating grass," as they crossed the Gulf Stream. Buh checked their position at sea.[186] The wind shifted and brought cooler air from the northwest. By December 8th, they battled stormy seas; it began to rain. The next day and with westerly winds, the rain changed to snow, and the ship slowed to "313 miles." No doubt, Buh was as impressed by the development of navigational equipment on ships since his first trip overseas in a sailing vessel in 1864, as he was by the natural phenomena he observed on his trip. He never lost interest in nature nor in the world's developing

technology. He used every moment he had to learn more about such things.

They arrived in New York, where Buh took some time to visit others of his friends. When in Europe he contacted many people on behalf of these in America. Among the favored were Reverend M. Bilban who sent a message to the bishop of Ljubljana, "Thernatismus;"[187] a sister of Reverend Joseph Ferjancic, who was pastor in Tower;[188] brother of Joe Stariha of Ely, who lived in Laibach;[189] "Reverend Dr. F. S. Kosmerl, % Val. Kosmerl, Oberlaibach, Krain."[190] Besides many relatives,[191] friends, and places of business meant many bishops, archbishops, and seminary rectors.[192] Buh was again searching for volunteers among the theological and divinity students for America, especially for Minnesota in the diocese of Duluth, where there was such need of priests in the mission field. Addresses he indicates cover the range from Ireland to Rome, in the pages of his *Ordo* concerning his itinerary and contacts.

The week of December 13 was spent with his friend, Reverend Kasimir Zakrajsek, O.F.M. at St. Nicholas parish in Brooklyn and others in the New York area. By the following week, he was at the great Slovenian center in Cleveland, Ohio, St. Vid (Vitus) Church. Reverend Jernej B. Ponikvar was pastor at the time. He came to stay with his friend and fellow-countryman, "Reverend Fr. L. Kerze," over the Christmas holiday at St. Lawrence parish, also in Cleveland. Father Kerze assisted at his Jubilee Mass in Joliet in June and came with Buh to America in 1883; hence, Buh's interest in Kerze.

The new year of 1909 ushered in and Buh was returning to Minnesota slowly, having arrived in Chicago for January 1st. The chief object of his visit, of course, was Reverend F. S. Sustercic, another friend who was editor of Buh's "brainchild," the *Amerikanski Slovenec*, first Slovene newspaper in America. He had others to contact in the Chicago area too, especially at Waukegan.[194] Here lived friends who had looked to him over the years for leadership. These were friends who deserved his personal contact at a time such as this. In fact, they invited him to come and see them.

Buh returned to Ely with the acclaim of a hero. Crowds pressed at the train depot. The Ely High School band and some other organizations came out in full regalia and panoply. Everyone seemed happy at his return, and his replacement, Father Schiffrer, was no exception. Buh loved these displays, especially when he could join on behalf of others being honored. As he grew older, he could accept public

honor better, but no less humbly especially when he was the object of it. However, he was a good "sport" and made the best of the situation to make others happy.[195]

By then Buh was ready to return to his regular round of duties in January. According to the 1909 *Ordo*, his first concern was for his Indians, where he lists the communion class to receive the sacrament, "June 17, Indian School," where he conducted classes and held services.[196] He had his regular ministerial services to fulfill: baptisms, marriages, funerals, and persons involved in these. Then came the round of secular business and affairs. There were sick requesting remedies.[197] Houses that had fallen to his charge needed repair, and Buh had workmen on the job.[198]

As vicar general, he had diocesan responsibilities to carry out for his bishop, who was relieved when Buh returned to Minnesota after his European tour and extended vacation of nine months. Although the bishop realized Buh needed the rest and the change, he wanted Buh back to share his load of administration, which was increasing as the diocese developed and cities and towns multiplied in what was once wilderness. Bishop McGolrick was at the helm of the diocese of Duluth for twenty years already; so he had an anniversary celebration, too. Buh was busy collecting a "purse" for the bishop from the diocesan clergy with a total sum of $632.[199]

His priests needed change sometimes, and replacements had to be made. All required and received his personal attention. Examples that might be cited at this time are: the question of a placement for Father Schiffrer, who took Buh's place in Ely during his absence. Buh had been consulting about his placement in Gilbert.[200] Then there was Buh's responsibility for the vacancy at St. Anthony's in Duluth when Father Kosmerl left for Rochester and other points. Buh took care of all his personal effects with Father Hufnagel who succeeded there as pastor.[201] Then Kosmerl wrote to Buh as vicar general to assist him in getting into the university in Rome for higher studies and for study and job placement later at Northwestern University and the University of Chicago. Buh wrote affidavits of good standing and letters of recommendation.[202] But Kosmerl also was a fellow countryman, so letters of friendship and business continued over the years from 1906 to 1921.[203] This accounts for Buh's visiting him and his family when in Europe during the summer of 1908 and into the autumn and winter of his jubilee year.[204]

The Ely parish and the city of Ely were good barometers of the

progress that took place in Minnesota. Ely was called "the Metropolis of the Vermilion Iron Range, home of the Chandler, Pioneer, Zenith, Sibley and Savoy mines." Its population was over 5,000.

> This city has become justly celebrated because of her beautiful inland lakes, among which is Burntside, only five miles distant, with its fascinating, soul-inspiring woodland scenery. There are three public school buildings. . . five spacious churches; two hospitals, one the splendid Shipman (Hospital); a city hall; two banks, with ample capital; the best of hotel accommodations: a new . . . (one) contracted for, and an up-to-date electric lighting plant and water works system.[205]

Just as Ely thrived, so the entire diocese grew under its Bishop McGolrick. On December 8, 1909, the bishop's old parish of Immaculate Conception feted him in a special day of events. Within the same month, Duluth honored its bishop in a second celebration of his jubilee. The bishop of Superior, Right Reverend Augustine Schinner gave an address on the "Priesthood in the Catholic Church," at the Solemn Pontifical Mass at which the clergy and faithful of Duluth participated. After the services, a dinner was served at which the vicar general, "Monsignor Buh in a neat speech presented His Lordship with a purse of $632.00, a gift of the priests, which he turned over to the Orphan Fund."[206] The bishop did the same with the monetary gift of the citizens of Duluth, amounting to over $4,000. Many speeches were exchanged. In response, the bishop gave credit to his clergy in building up the church, a church of the faithful — "not of brick and mortar, but of 'living stones', dedicated to the praise" of God.[207]

> Twenty years form a long period in a man's life, but needless to say, these years have been made easy by priests and people. Who can fitly tell of the labors of the religious — the missionaries who have devoted their whole life to the poor Indians. Scattered over this northwestern territory from Grand Marais on the Great Lakes to White Earth and Red Lake in this diocese, these faithful priests have been with them as their father and their friend.
>
> . . . Who can tell of the quiet work in school, in hospital and in asylum done by the sisterhoods who devote themselves with joy to the weak, the poor and the afflicted? These are indeed, the crown and the reward of him who rules the diocese, whose hands are held up by the prayers and the zeal of these devoted ones.
>
> McGolrick then continues praise of Duluth:
>
> This fair city is destined to become a great center of commerce, of skill, of manufacture; the home of the artisan and merchant: the dwelling

place so beautiful by nature, so well prepared by both land and lake, to be a fair spot on this continent. We are this coming new year, about to commence a new era of rich development; may we be prepared to take fair opportunity by the hand and lead her into paths of peace and plenty.[208]

Financial depression was not the only catastrophe in 1892, in northeastern Minnesota. The Cathedral church and rectory were destroyed by fire, and had to be rebuilt (dedication, 1896). Despite these great setbacks, the bishop moved the diocese forward: the Benedictine Fathers who established St. Clement's parish in Duluth (1887), took over the northeastern Jesuit Indian missions and parishes in the western portion of the diocese, by 1907. The Benedictine Sisters, under Mother Scholastica Kerst, established a motherhouse in Duluth at St. Scholastica (1892), which was followed soon (1888–1909) by a new St. Mary's Hospital (relocated at its present site), six schools in the city, besides an academy for girls. Soon a college was added. Previously the Sisters had established a succession of schools and hospitals in the western portion of Minnesota, in the Red River Valley of the North. There was the short-lived St. Joseph Hospital at East Grand Forks (1897); St. Anthony Hospital in Bemidji (1898); Riverside Hospital in Crookston (1900), and later replaced by their own construction of St. Vincent Hospital (1902). Schools opened in: East Grand Forks (1900), which was in the basement of Sacred Heart church there, and open only a few years; at Argyle (1901), equally unsuccessful; Red Lake Falls (1902).

Other religious followed the Benedictines into the diocese. The Oblates of Mary Immaculate (O.M.I.), so successful in the Red River Valley, were invited by McGolrick into Duluth, taking charge of St. Jean the Baptiste parish (1903). The Sisters of St. Joseph of Bourg, were invited to Minnesota, following the persecution of religion early in the twentieth century in their native France; they bought the convent and school in Argyle from the Benedictines. As French Sisters in a French community in America, they met with considerable more success (1903). They established their motherhouse in Crookston at McGolrick's urging (1905). The Christian Brothers took charge of the Boys' High School (1907–1945), Duluth. The Crosier Fathers established a foundation at Onamia (1911) around Mille Lacs under McGolrick's urging, and later took charge of parishes in the Duluth diocese (1922). McGolrick's was an impressive record of leadership in Minnesota's history. This year was, in reality, the twentieth anniver-

sary of the Duluth Diocese, as well, and a time to review and record its history.[209]

The growth of McGolrick's diocese was great, so great that he could not meet the increasing need for priests and for the proliferating parishes. Settlers were still moving into Northern Minnesota, as the railroad pushed through the western townships of the White Earth Reserve (1906). The "iron horse" had already reached Bemidji in 1898. This made for a speedy change in the wilderness setting and to a new outcropping of towns and with towns, parishes. The bishop could no longer reach them all. The bishops of the Province of St. Paul sent a recommendation for a new diocese in northwestern Minnesota to the apostolic delegare in August, 1909, to be forwarded to Rome for action by the Holy See. The petition was favorably acted on when Pope Piux X announced a bishop to be appointed for the diocese of Bismarck on Dec. 31, 1909. The fifth diocese (Crookston) in Minnesota, previously the western half of the Diocese of Duluth, also announced, comprised the territory west of the eastern boundaries of Hubbard and Beltrami counties and north of the southern lines of Clay, Becker, and Hubbard counties. (Bismarck comprised all of North Dakota west of the easterly lines of Simmons, Burleigh, McLean, and Ward counties.)

This division seemed a necessity, but many people felt the west could not really support a diocese. But the "high tribute to the Catholics of the Red River Valley" served as a stimulus to forge ahead and to prove their capabilities.[210] Father Timothy Corbett, rector of Sacred Heart Cathedral, and for twenty years Duluth's chancellor, was appointed as bishop to the new Crookston diocese. The *Duluth Weekly Herald*, April 13, 1910, featured the unusual ceremony that was to take place on May 19, 1910, in the St. Paul Seminary Chapel of St. Mary, with Archbishop Ireland consecrating *six* new bishops. The Winona and Fargo sees received replacements, for Bishops Cotter and Shanley who were consecrated with McGolrick, had died in June and July 1909. Bishop Stariha of Lead, South Dakota, had returned to Laibach in his native land, because of ill health, so his see was vacant since his resignation on March 29, 1909. Then the new sees of Bismarck and Crookston erected on January 10, 1910, needed bishops. Finally Archbishop Ireland, growing old with his efforts and labors in Minnesota asked for an auxiliary bishop to assist in the administration of the archdiocese. Besides Corbett for Crookston, there were Patrick Heffron for Winona; James O'Reilly for Fargo; Joseph Busch for Lead,

South Dakota; Vincent Wehrle, O.S.B., of St. Mary's Abbey of Richardton, North Dakota, for the new Bismark diocese; and J. J. Lawler, rector of the St. Paul cathedral became the archbishop's auxiliary.[211]

Buh went down to St. Paul for the sixfold consecration. Since the chapel capacity was limited, attendance was by invitation only, to this unique event in church history. However, it could not be considered unique in Archbishop's Ireland's actions, for he spoke and acted frequently on a "grand scale." The consecration took place before the apostolic delegate, Archbishop Diomede Falconio, 16 bishops, 550 priests, besides the governor, Adolph Eberhard and his staff. Bishops Trobec of St. Cloud and James McGolrick of Duluth were co-consecrators. Duluth feted Corbett on the occasion of his first Pontifical Mass the next Sunday. Then followed a reception and farewells, only to be replaced by welcomes when he arrived in Crookston on the Great Northern railroad the morning of June 6, after an overnight ride to the western part of Minnesota. Archbishop Ireland presided over the ceremony of installation on June 7.[212]

Buh could not attend all these sequential events because of obligations in his own territory. He had some graduation events in Ely, where he was to give the invocation or blessing at the eighth grade and high school graduations.[213] There were preparations, too, for first communion events at Sucker Point Indian Reserve (Tower).[214]

The partitioning of the diocese made for great changes, relieving McGolrick of over half the area of his see. The Indians on some of the more westerly reservations fell to Crookston. These included chiefly, White Earth, Beaulieu, Ponsford, and Red Lake. These, besides, the white settlements in the counties that made up the new diocese, removed the increasingly pressing responsibilities the bishop had not been able to reach adequately the last years of his visitations to the west of the state. Corbett was a powerful assistant; so the bishop was losing a capable man. As rector and chancellor, he "played an important role in all the early diocesan building projects except one — the children's home. The bishop himself was the guiding spirit of this undertaking. Though Bishop McGolrick lost the help of Father Corbett, he was released from the concomitant burden of Corbett's overbearing personality."[215] His drives would be channelled in the direction of new challenges in new territory. Changes are good for any person, but perhaps best for such strong and dominant types, after so many years of service in a single place. Both McGolrick and Buh were gentler spirits, each in his own very different manner.

Father Patrick Lydon succeeded Corbett as chancellor and secretary to McGolrick. Buh held his post as vicar general of the diocese, in addition to continuing as diocesan consultor, and "examinator cleri" (clerical examiner). The new bishop of Crookston with special dispensation, appointed a Benedictine priest, familiar with the western missions that came under his responsibility, as his vicar general. The appointee was Buh's good friend and protegé, Reverend Aloysius Hermanutz. McGolrick permitted Corbett, at his request, to have Father Joseph Wurm, pastor of Aitkin as his rector, chancellor and secretary.[216] Together, these three in the Crookston area, made a mighty team for the growth and development of the new diocese.

Monsignor Buh had his own challenges, and Duluth was still a growing diocese. His regular missions kept him busy, but he found time to visit new missions and stations, such as Gheen,[217] a station of Greaney (St. Bridget's) where mass was said at the home of Mr. Patrick Greaney until 1909 when a log church was built which sufficed until about 1914.[218]

Besides, Buh was fascinated by the iron findings on the Ranges. He himself had a number of interests in the ore developments. So did his friend, Kosmerl; so it is no surprise to see occasional notes in his *Ordos* and papers, such as: "Send ore samples to Dr. F. S. Kosmerl."[219] This is not even to mention the business notes, receipts, and letters that Buh handled for his own interests, as well as that of others.[220]

Every once in awhile Buh is called upon to write up reports, such as his reports to the bishop concerning the diocesan missions, parishes, and stations. These include the Indian missions as well. The latter were reported to different ecclesiastical and government offices, as has already been cited. As vicar general, he had reports to make for the national offices in America, as well as reports to the Office of Propaganda in Rome, to be included in the bishop's reports periodically. At other times Buh reported separately. The 1910 *Ordo* has a reference to another kind of writing Buh was called to do for others. "Father Pierz life send to Bishop Ireland."[221] This correlates with requests made by Chrysostom Verwyst for a life of Baraga and Bishop McGolrick's commission to write the mission history of Duluth.

In 1908, bishops of the United States received Pope Pius X's encyclical concerning the "New Marriage Law." Bishops, in turn, issued letters to their pastors to instruct the laity. Bishop McGolrick issued two letters: one to the clergy and laity; and secondly, special instructions

to priests. The former was to be read to the people, "a public reading," on "Sunday, March 29, the fourth Sunday of Lent," effective at Easter, "Feast of the Resurrection, in this year of grace, 1908." The latter contained directives concerning the agreement of "the Bishops of the Province of St. Paul. . . (concerning) uniform Registers of Baptisms, of First Communions and Confirmations." The letter continues to give advantages of such a practice to the individual parishes and to church history in the northwest.[222]

The primary reason for citing these two letters at this time in the Buh story is an interesting post-script handwritten by the bishop to Buh: "You will kindly translate into, and explain in the various languages spoken by your Parishioners." When Buh received this, he must have set to the work of translation at once. Accompanying these two letters of Bishop McGolrick is a neat looking, hand-written translation of the new law in the Slovenian language.[223]

The Benedictine Sisters of Duluth had transferred their motherhouse and academy from the old Sacred Heart Institute to the newly acquired "Daisy Farm," formally known as Villa Sancta Scholastica, located in the Kenwood area.[224] They were planning for a collegiate program. Mother Scholastica had watched her community and its works from its beginnings in 1881, which did not seem too promising. With the encouragement of Bishop McGolrick and the clergy of the diocese, among them the vicar general, Monsignor Buh, these works grew into sizeable institutions that are still making vital contributions to the diocese, to the Benedictine order, and to the civic community.

Early in 1911, Mother Scholastica became ill. This condition lingered for some months, culminating in her death on June 11th. The funeral was held in the Cathedral church, where Monsignor Buh solemnly officiated at the Requiem Mass, assisted by Reverend Didace Guillet, O.M.I., and Reverend Alfred Meyer, O.S.B. Bishop McGolrick admired "this valiant woman and all she did to assist me in my work in the diocese." His speech of tribute before the assembly of priests, religious and faithful, was a touching one, as he recalled her courage in the face of hardship, and even of opposition. The funeral procession filed along the two miles from the Cathedral to Gethsemane, the cemetery on the recently established campus at St. Scholastica.[225]

Buh was not a person to become embroiled in politics or social controversy. However, such a philosophy of thought did not prevent him from having knowledge of the socio-politico-economic affairs of the world, particularly as they touched upon the sphere of his labor.

He witnessed the plight of the unskilled mine workers. There is no doubt that his endeavor to form benefit and insurance organizations for the Slovene workers, as mentioned earlier, were part of his philosophy of life and service — to be a living witness and example of brotherhood and love for one's fellowman. In his quiet way, he helped to better the lives of these miners. He was not amazed when a workers' strike hit the Mesabi in July of 1907. It is difficult to know how affected he was by it all, without some statement directly from him. We only know that with such knowledge, he neither would nor could remain unconcerned.

> The state of Minnesota braced itself for an all-out labor war. It was the first widespread organized strike to occur in the iron district, and it was engineered by the Western Federation of Miners, an organization associated in the public mind by names like Coeur d'Alene, Leadville, and Cripple Creek — each the scene of fierce and bloody labor struggles (Colorado).
>
> Like other unskilled workers, the miners were virtually ignored by the American Federation of Labor with its emphasis on unionization along craft lines. Their organization was left instead to the unions of the radical wing who saw industrial society in terms of inevitable class conflict. . .[226]

This smacked of socialism which Buh recognized in European struggles he knew only too well and knowledge of which reached him in the news. He recognized it as the same social philosophy that his journalistic rival, Frank Sakser, reported on and editorialized in *Glas Naroda* (Voice of the People). In the years since 1892, he made some progress with Sakser in carrying on business dealings with him. Sakser set himself up as editor of the newspaper he founded. He conducted a travel bureau, and partly owned a bank. Besides, he had come to Ely on the occasion of Buh's jubilee celebration, which coincided with the tenth anniversary of the South Slovenian Union. He was one of the chief speakers on that occasion.[227] He was a leader in the dissemination of socialistic philosophy. This explains in part a note in Buh's *Ordo* (1911) in which he lists a number of items requiring his attention. One is to search out some information on "Socialism in the Church."[228]

The 1907 strike was unsuccessful and far from the bloody war it might have been. On different parts of the Range, the general townsmen were far from sympathetic. There were newspaper attacks levelled against the strikers. "Antistrike mass meetings were held in Hibbing, Eveleth, Tower, Ely, Coleraine, and Bovey. Local merchants, either

from economic necessity or from lack of sympathy, refused credit to the striking miners."[229] In 1911, the World Federation of Miners (WFM) affiliated with the American Federation of Labor (AFL). By 1916, the Industrial Workers of the World (IWW) lost its impetus in northern Minnesota.[230]

The state convention of the AFL met in Hibbing in July, 1916. Preparations were set up in early April by the state president, E. George Hall. But the uncertainty of the workers and agitation on the part of an IWW worker led to unorganized strike breakouts in June at the St. James mine in Aurora, followed by the Miller in the same town on the same day. Soon strike lines formed all along the 75-mile Mesabi Range, where the strikers were. The workers demanded pay by the day rather than contract work. They wanted better pay by this revised system, and an 8-hour day. The methods that were used in 1907 did not work in 1916 the companies learned to their chagrin. The pressure of War I made them eager to contain the strike in order to keep ore moving east for the steel industry. However, the strike lasted about three months or more. The leadership was jailed with the help of state and local government authorities. IWW funds ran out so they could not pay the strikers. Workers, feeling the cause was lost, went back to work gradually. Finally at their meetings, they voted to call it off. The bloody battles of the west found no repetition on the Range, despite some violence, great tension, and minor types of "warfare."[231]

In all of this it can hardly be said that Buh did not play some role in pacification. He, no doubt, reasoned with individuals and even with some groups within his parish community who consulted with him, to avoid violence and to bring an end to the strife. On the other hand, if he had opportunity, he would have spoken to employers or their representatives to conciliate in some fashion. In any case, we are certain he was relieved when the strike ended. He knew something more of socialism in practice by organizations, so slanted and so-called. He also knew of Leo XIII's encyclical on social justice. We know that while Buh never liked violence or contention in any shape or form, yet by the same token, he would not tolerate injustice on a scale that workers sometimes had to suffer, without some effort to ameliorate conditions. This was so clearly demonstrated by his actions during the 1893 depression, and other times, already cited in our story.

Already in 1912, Buh was busy improving the Ely church on the

outside. He found a man to do the job: "Joseph H. Duquette, painter for steeple and cross gilding."[232] A few years later Buh renovated the church and rectory at Ely. One of the big items requiring attention was the water system and plumbing necessary, which he installed. According to his wont, he continued the old system of wood heating, preferring to be his own fireman and hauling his firewood. He liked the little walk and fresh air this chore provided.[233] He lived very simply.[234]

Simplicity for Buh was a life style that brought him much satisfaction and peace. But that was not all, for he was used to great privation from earlier times. What he enjoyed in his later years was luxury in his eyes, no doubt, by any comparison of his. His was a spirit of sacrifice from earliest times when he only dreamed of going to the missions.[235] For this reason, he had no desire for things that were beyond his means or beyond his conviction of what life was all about for him, especially in view of the goals upon which his sights were set.

So it happened that as Buh grew in years and his friends slipped out of his life, he knew how to accept all with great equanimity. There were the deaths of Bishops Joseph B. Cotter and John Shanley, already cited in the 1910 consecration of six bishops. There was the retirement of Bishop J. N. Stariha in 1909 and his death in Laibach, Carniola, in November of 1915.[236] Right Reverend Jean Antoine Anatole Oster passed away, December 5, 1910;[237] and his good friend and former assistant, Bishop James Trobec who was afflicted with poor health and resigned his see in St. Cloud, April, 1914, retiring to St. Stephen's in Brockway.[238] The sudden death on August 25, 1916 of his fellow countryman and coworker in central Minnesota, apostle to the Chippewa of Red Lake and White Earth, Reverend Ignatius Tomazin, must have been a shock.[239] How could he not look back at the contacts he had with his friend and missioner, Very Reverend Albert Lacombe, O.M.I.? How saddened he must have been to hear of his death on December 12, 1916![240] A few years before this, his protegé, assistant and coworker in the Tower-Ely area, Reverend Andrew Smrekar died (1913).[241]

Buh remembered that his own life spanned the lives of three popes. There were Pius IX (1878), Leo XIII (1903), and more recently, Pius X (1914), just as European powers were rushing into War I, reminiscent of the 1870 war Buh scarcely missed on his first trip back home to Europe from America. It was the time he sat in on

*Formation meeting of the Slovenian Priests Society, following Father John N. Stariha's elevation from vicar general of the St. Paul diocese, Minnesota, to the episcopacy as the first bishop of Lead, South Dakota.*

*Friends visiting in the Ely rectory (l-r): Fathers Mathias Bilban, Roman Homar, O.S.B., Monsignor Buh, and Elias E. Lemire.*

Vatican I and two of its assemblies. Archbishop Ireland said in tribute to the memory of the recently deceased Shepherd of Christendom:

> What power there is in a personality to command the attention of the vast family of men and of nations. A tremendous war is being waged, filling the eyes of men, whether by the grandeur of its clashings or the awful import of its consequences, as never before was the happening in the course of history. In the midst of all an aged man died in Rome, and for the moment the world pauses in its wonderings and expectations to rivet attention upon the Eternal City, upon the silent . . . figure of Pius X.
>
> What is it, in the occurrence, that makes such a powerful summons upon thought of mind, upon throb of heart, and word of mouth:[242]

No doubt, Buh had reason more than once to pause for thought, as he wondered: "Lord, how many more days for me?" Occurrences in life such as these are cause for serious considerations. Buh used such moments for his own advantage in spiritual renewal and enrichment. But there was the Kingdom of God to be built up, and he had not yet finished his part completely. So life moved on for Buh!

He thought of the many confirmations the bishop had administered, every two or three years in all the Range towns. Classes were large in Ely.[243] with other Range towns likewise showing rapid growth. Buh averaged not quite as many first communicants annually.[244] Until about 1910, Buh added solemnity to the marriage ceremony with total parish participation by conducting them on Sundays. After the new marriage law was promulgated and priests received their special instructions, he held them on Saturdays.[245]

Every summer, Buh went to Duluth for almost a week to attend the retreat the bishop held for his clergy. It took place usually at St. James Orphanage, since its completion in 1910.[246] Every week, Buh continued to go into Tower to minister to his Indians at Sucker Point. Sometimes, he stayed a few days to visit his priest brother in Tower; other times, he did added duty to help out the directors of the educational plant on the reservation in some special need.[247]

Buh's life never slowed down with boredom. Daily occurrences were interesting enough, but sometimes they took on an out-of-the-ordinary appearance. For example, Father Buh accompanied Mayor Weinzerl to Duluth. Both were called as witnesses in district court in the John Pluth case.[248] Then there were instances when Buh was circumvented in his business interests, such as the Wisner-Meyers case, for which he had to attend hearings in New York.[249]

Another mark of Ely's growth and Buh's expanding services to the community, especially to the parish, are some notable statistics. Reviewing the year 1912, Buh performed forty-seven marriages; attended 37 deaths and funerals. Mine accidents and labor conditions often made for early deaths. The community was young; hence, there were many marriages annually. Births for that year totalled 151.[250]

Winton (Fall Lake) had regular services each week.[251] It became an incorporated village on May 12, 1914. It comprised the village and the township of Morse (both of St. Louis County) and the township of Fall Lake (Fall Lake County, Section 30). These three communities made up a population of about 2500.[252]

He had other diocesan parishes or missions to survey. Sometimes he merely made a visitation; for example, if there was a resident pastor there already. Then his visit was one of the vicar general.[253] Often, however, it was an opportunity for Buh to visit his friends at the same time in these parishes. That reduced the need of their visiting him in Ely, which was a frequent occurrence.[254] Or sometimes, there were new missions establishing their own church,[255] and requiring his attention.

Buh's all-pervading concern for the spiritual life of his parishioners comes to the fore over and over again. Cited earlier in his career, were missions conducted by visiting theologians. When Buh moved his base of operations from central Minnesota to the northeast, he continued the practice. About this time, he had invited Reverend Kazimir Zakrajsek, a Slovenian Franciscan serving several New York parishes and missions, to conduct a mission at St. Anthony de Padua. The preacher met with rather notable success.[256] The mission was a time for spiritual renewal or "revival" and enrichment, according to individual needs and responses in any parish. These occasions were always accompanied by intensive instructions for the children, and church activities. Among the latter, the church choir particularly, was busy with special music for the mission and renewal services. The church had a good organ and organist.

Simultaneously, Buh had the parish prepare for a very large class of confirmants. Bishop Trobec, recently retired, conducted confirmation rites whenever called upon by friends among the clergy. Buh invited him up to Ely to confirm over 200, as a climax to the mission. Buh and Zakrajsek assisted the bishop, and all during the mission other priests, mostly Slovenians, came to assist with extra daily services and the sacraments. The residents from the Tower and Winton areas

were invited to attend; hence, the over-capacity crowds at the church must have been astounding, filling the church to overflowing.

Bishop McGolrick, having celebrated his silver jubilee as bishop on December 29, 1914, came to another milestone in his life with the golden anniversary of his priesthood, June 26, 1917, at which Buh spoke, representing the clergy of the diocese and as their vicar general.[257] It was an unusual affair, which attracted city-wide attention, since so many groups responded in recognition of the bishop's leadership. The glory of these days had not long passed when death called him on January 23, 1918.[258]

The bishop's sudden death placed Buh in an entirely different level of responsibility. Although he still was regarded as the parish priest of Ely,[259] he automatically became the administrator of the diocese.[260] The funeral, which he and the clergy of the see of Duluth attended, with many participating, on Monday, January 28th, was a glorious memorial service in terms of representation of all peoples of the city, state, and some of the hierarchy from outside of Minnesota. Buh's friend, Bishop Trobec celebrated the Solemn Mass of Requiem. McGolrick's friend, Archbishop Ireland, could not attend because of ill health. Buh was in the procession and was seated in the sanctuary.[261]

Meanwhile, Father Frank Mihelcic, Buh's assistant since 1917,[262] with some assistance from Reverend W. J. Power at our Lady of Lourdes in Virginia, Minnesota, managed the heavy round of duties in the Ely area.[263] Father Mihelcic was a forceful personality filled with "American ideals." From the beginning, he put his "heart and soul behind his work." His "modern" approach and zeal caused a difference of response in the hearts of St. Anthony parishioners. Always there are those that invite progressive change and are pleased; others "resent the up-to-date manner of the young priest." But it was not long before his youthful energies bore fruit.

Buh gave him charge of the very large confirmation class for the next summer (1918). When Bishop Trobec came up to administer the sacrament, he formally congratulated the young priest on the splendid accomplishments he had already achieved in instructional work.[264] This comment by the bishop, in addition to the love of the children for Mihelcic, made his critics take a second look and re-evaluate their judgments.

Father Mihelcic had learned well, under Buh, the arduous duties of itinerant missionary; hence, it was that soon after he was left alone with the parish, that he "visits the Mesaba Range." Here, like Buh,

he assisted his many friends.[265] In fact, he was really the pastor of Ely parish.[266] But out of reverence and esteem for the venerable Monsignor Buh, the title of "pastor of Ely" was his until his death,[267] and Mihelcic was the "administrator."

The flu epidemic of 1918 hit Ely in the fall. Six hundred cases were reported. Father Mihelcic fell under its dreadful attack. Father John Jershe was formerly of Ely, when his parents moved to Minnesota from Michigan in 1902. It was through Buh that Jershe went to St. John's at Collegeville for his education for the priesthood.[268] The great many deaths from the flu epidemic kept him busy with funerals for about two weeks, when he returned to Duluth.[269]

The Thursday morning *Tribune*, January 31, 1918, ran its second column on "Rev. Buh Acting Bishop," with a picture of the eighty-five year old missionary. Until the successor to Bishop McGolrick was named, Buh administered the diocese as bishop. Having declined the honor of the bishopric when it was offered him in times past, it is only fair to say he deserved the honor so much the more at this time, even though the circumstances of the office were more difficult because of the suddenness of the duties laid upon him, and due to the years of his life. Buh also had charge of the settlement of the McGolrick estate, acting as executor of the will.[270]

Friends of Buh on the Ranges and elsewhere were pleased when they heard the news of Buh's new office as acting bishop. The people of Ely and Tower areas especially rejoiced. "Despite his years, Father Buh is a vigorous man, imbued with a christian spirit and a friend of all with whom he comes in contact."[271] He resided at the Sacred Heart rectory in Duluth for the almost year-long interim.[272] But even as bishop *pro-tempore*, Buh loved Ely and its people. He came up to visit friends there in early April. The local newspaper commented: "The life at Duluth agrees with the venerable gentleman, and he says his health is excellent, which statement is borne out by his appearance."[273]

Buh not only looked well, but he acted vigorously. Earlier, the construction of the Italian church on the north side in Virginia was completed. Buh went there Sunday, February 10, to bless the new church, with all due ritual and solemnity. Services were held at 10:30 a.m.[274] In June, there were school closing exercises, at which he presided.[275] The needs of some Sisters at the sanitorium were assigned by Buh to Father Jershe. Buh was still issuing medicine for various ills to those seeking it from him.[276]

The times in which Buh lived were not too different, in some instances, than what we have today. People were born, lived and had conflicts, suffered anguish and uncertainties. Some could not cope with certain aspects of life. Among these were priests and sisters as well as laity. The solution to a Sister's problem sometimes, was to leave the religious life. Buh had a number of these cases to counsel and to assist in their release. "Sister ____, 15 years a sister, wants dispensation — dismissal."[277]

Since there "was no intimation . . . of the likely successor to the late Bishop McGolrick," Buh, no doubt, was not only concerned for the diocese, but he must have been somewhat apprehensive in regard to his own future. He communicated with his friend, Father Savs, at Shakopee, Minnesota. They had an understanding that Buh would remain in retirement there. "I'll bring the new bishop to Duluth. After that I will move to Shakopee with you," Buh said.[279]

On July 25, the priests of the diocese arranged for the celebration of Monsignor Buh's sixtieth anniversary of his ordination to the priesthood.[280] Buh celebrated Solemn High Mass at the cathedral at 10:00 a.m. Father D. W. Lynch preached the sermon. A banquet dinner followed for all the clergy in the bishop's clubrooms, across from the Sacred Heart rectory. The priests presented him with a purse of $320.[281]

The following Sunday, July 28, Buh was in Ely with his people to celebrate his jubilee with them, beginning with a big reception at the rectory Saturday evening. The celebration was a mere introduction to another spiritual experience for the parishioners, for it was begun with several masses by the visiting clergy and concluded with Forty Hours. Reverend F. X. Bajec, whom Buh brought to this country in the class of 1883, was the leader of the special services and devotions.[282] Being located in St. Paul, he had contact with Father Missia, director of church music at the seminary. He gave a very dynamic leadership to parish singing and choir work, forming part of the liturgical worship. Others who came to the Ely events were: Fathers Schiffrer of Chisholm who served as archpriest; Joseph Trobec of Little Falls, nephew of Bishop Trobec who also came up to celebrate with Buh, was the deacon of the mass; Mihelcic, Ely administrator in lieu of Buh, acted as subdeacon; and Dr. Seliskar, also of the St. Paul seminary, was the master of ceremonies,[283] while Buh was the celebrant-jubilarian. Buh was at home among friends and parishioners, who turned out in numbers to show their esteem and affection. Bishop

Trobec, though he came for his own personal reasons, also represented Archbishop Ireland who was unable to attend, due to illness.

In the afternoon, Bishop Trobec confirmed the large class prepared by Father Mihelcic. Trobec was the chief speaker, eulogizing Buh and reviewing the missioner's life, recounting his own experiences with him when he served as assistant at Belle Prairie. This was the time he gave Mihelcic public recognition as well, mentioned earlier in this chapter.

The *Catholic Bulletin* of July 27, 1918, states that Sunday, July 21, the new bishop of Duluth, John T. McNicholas, was announced. Word was received through the apostolic delegate, John Bonzano.[284] The bishop-elect was in Rome, where he served as assistant to the Superior General of the Dominicans. He left Rome the first week of October for the United States and his new office as head of the Duluth diocese.[285] This was to be Duluth's first experience with a bishop from the Dominican order. The diocese knew only of Benedictine Sisters, diocesan priests, and Christian brothers; Franciscan priests who served the missions before the Benedictines took charge in the northeast; Oblates of Mary Immaculate, brought in by Bishop McGolrick from Canada as a recognition of their service in the Red River Valley missions since earliest times before Pierz came; Jesuits, who served farther north toward Canada, also before the Benedictine priests assumed care of these missions; Sisters of St. Joseph of Bourg located in the Crookston diocese before it was split off from the Duluth area.

Due to the great epidemic of influenza, the installation ceremonies for Bishop McNicholas were brief and very simple upon his arrival, Friday, November 15. There was a ban on assemblies and gatherings by the public health authorities. Monsignor Buh officiated, reading the prayer for the installation of bishops; then he led the bishop to the throne, or bishop's chair, in the Cathedral. Several clergy came, besides a few of the laity. The new bishop spoke briefly and gave benediction.[286]

Earlier, the Great Fire of 1918 had occurred on October 12, devastating the forest between Moose Lake and Cloquet, and between "the Mississippi River and the city of Duluth, west to and in between the Missabe Range and Little River, north and south."[287] Besides forests, lives were lost and "immense destruction of property" resulted. Buh, as acting bishop, must have been deeply concerned on account of church losses. The Cloquet churches: Our Lady of the Sacred Heart and St. Casimir, together with the school, convent,

and priests' residences lay in ashes with the rest of the city. More than that, Holy Family church, just north of Cloquet on the St. Louis river, and the little church of St. Patrick at Brookston, and the old log church at Big Lake — all part of the Fond du Lac Indian Reservation went up in smoke. His friend, Father Simon Lampe, had barely time to remove the Blessed Sacrament and a few precious records, together with his manuscript for a Chippewa Grammar and Dictionary.[288] Of the 400 souls in Father Simon's care, not one was lost. Between the government grant, aid from the Catholic Indian Bureau, St. John's Abbey, Indian solicitations for their church, and appeals through *Der Wanderer* brought support from Bishop-*emeritus* Trobec and his two priest nephews, John and Joseph and their respective congregations in central Minnesota. It was a fund-drive of many friends that made possible the rebuilding in 1919.

One of the first acts of the new bishop was the reappointment of Buh as his vicar general. He was also placed as chaplain to the Benedictine Sisters at Sacred Heart Institute.[289] It was the original motherhouse which included the novitiate as well as administration building. It also served as a center for a number of the Sisters who taught in the academy and in the different schools in the city, where they yet had no residence of their own in the parish. The new bishop moved into action quickly to help in the growth of the diocese which jurisdiction was now his.

Buh had given the new bishop complete reports of the status of affairs in his diocese. He had a list of all the priests and their assignments, which included: 49 diocesan priests and 10 of religious orders, serving 37 churches with residences and 34 missions with churches but no residences. Then there were 11 parochial schools with 3,565 pupils; two high schools, one for boys conducted by the Christian Brothers and one for girls where the Benedictine Sisters taught, both in the Sacred Heart parish. There was also one college, one orphanage, two hospitals — all in charge of the same Sisters. In the past year, there had been 477 marriages, 472 deaths, and 2,880 baptisms.[290] The Catholic population was approaching 50,000.

His 1917 report on the Indian missions of northern Minnesota states: total number of Indians at Leech Lake, 1700 of which 750 were Catholics. Sixty children were baptized, and twenty adults; there were eleven deaths and ten marriages. This Reservation center had three mission churches: Sacred Heart at Onigum; St. Mary at Bena; and St. Joseph at Ball Club. There were no churches at Cass Lake or

Bowstring, and no Catholic school; this was where McGolrick had contributed toward the upbuilding of these missions. The church at Onigum was in need of repair, as reported by the resident pastor, Reverend Felix Nellis, O.S.B.,[291] from an area that was familiar to Buh from his term of service there.

The years that followed were years of progress and expansion. To the new schools that were opening, the bishop brought in new orders of religious: the Dominican Sisters, the Franciscan Sisters, the Holy Names of Jesus and Mary, and the Dominican Tertiaries (later Carmelites) for social work and religious education. More parishes were formed.

Buh decided against going to Shakopee with Father Savs. He decided to assist the bishop who insisted he needed him more than ever. "Now I can't come to Shakopee; the new bishop treats me like a grateful son his father. Whatever I want, he gives me; wherever I want to go, I can. He wishes that I don't work and that I rest, that I stay with him." Many times Bishop McNicholas attested that "Buh was the history of the diocese and a valuable part of it."[292]

Trials, sorrows and joys constitute the relief work or design in each man's life. Buh's was no exception. Reverend Ignatius (Nace) Tomazin met with a very sudden, accidental death in Chicago. That was the summer of 1916.[293] Reverend Alexander Berghold, a pioneer priest in the St. Paul diocese, who came to Minnesota with Buh in 1864, died in November of 1918.[294] He had retired to his hometown in the province of Styria, Austria (now Jugoslavia), in 1907, due to ill health. At this same time, a corresponding joy came into his life when Bishop McNicholas invested Father D. W. Lynch with the purple robes and title of monsignor on Sunday, June 29, 1919.[295] Buh marched in the procession and participated by his presence at the solemn occasion, redolent with the memories of his own investiture in 1899. Now there were two monsignori in the Duluth diocese. It was not until much later that his fellow countryman, Father Mathias Bilban was rewarded similarly for his labors (1924), too late for Buh to enjoy in life. Then Buh got more sad news that the last of his ordination classmates died (John Kajdis, 1920). Buh was the "sole survivor" of a class of 17. Thirteen of these celebrated their silver jubilee (1833); only five, lived to see the reunion in 1908, at the golden anniversary.[296] Finally in 1921, his friend, Bishop James Trobec died.[297]

Meanwhile, the Benedictine Sisters lost another of their prioresses

in the death of Mother Alexia Kerst (1911–1916), sister of the foundress, Mother Scholastica Kerst (1892–1911). They were going through a period of growing pains in which Bishop Corbett of Crookston prevailed upon Mother Celestine Sullivan (1916–1919) who resigned, to establish a new foundation in his diocese, with Sister Eustacia Beyenka appointed the prioress of the new community. In Duluth, Mother Chrysostom Doran (1919–1924), was elected to govern that community; it was under her administration that the Crookston foundation was completed as an independent and autonomous house.[298] It was also under Mother Chrysostom that the Sisters of the Cathedral parish had obtained housing, the Duncan home, located closer to the Cathedral schools, at Second Avenue West and Third Street. Apparently, Buh was to transfer his residence at this same time, but "he never lived there," according to Sister Denise McGill, who taught at the Cathedral school.[299] The set-up in the house would have rendered it impossible to live as chaplain in the Sisters' residence. However, Bishop McNicholas had "written a very strong letter to Mother Chrysostom . . . in terms that are unmistakable." He then wrote, "special delivery," to Monsignor Buh already located at St. James Orphanage:

> Nothing has pained me more since coming to the diocese than . . . the spirit . . . about your rooms and quarters.
>
> My dear Monsignor I wish you to understand that the diocese is yours. You need only to tell me where you wish to reside, and I will make every provision for you. My house is yours if you care to live with me permanently. You may stay at the Orphanage and take possession of my rooms there. In a word, you may come and go as you like.
>
> Later in the year I will have a community at the Feigh Hospital,[300] and I will need a chaplain there. It rests with you entirely whether you care to go there or not, provided that conditions be satisfactory. I will personally see that your salary is taken care of. My dear monsignor I do not wish you to feel for an instant that you are under a compliment to anybody in the diocese. You are the Vicar General with all the powers I can possibly communicate to you, and I wish you to feel that it is not a privilege, but your right to command and to give any orders that you think should be given, either to priests or to sisters. I will always sustain your action.[301]

Buh lived at the orphanage for several months. Meanwhile, he made arrangements to live with Father Schiffrer in Chisholm, for about a year between 1920 and the summer of 1921. He came to see the bishop often, and he could easily get to Ely to see his long-time

friends in those parts. In fact, the bishop invited Buh to his residence each spring for a birthday celebration.[302] While at Chisholm, he said mass for the congregation every Sunday. In the diocese at large, he served on various boards; he still functioned very ably at the clergy conferences or deanery meetings; also on the diocesan marriage tribunal.[303]

Reverend John Schiffrer, in the give-and-take of jocular conversations with his friends, often said, he was unique in Church history. It was the first time that a pastor ever had a monsignor as assistant.[304] The newspapers of the day indicated the same thought, when stating that the 89-year old monsignor, "covered with years and honors," graced the position of assistant pastor under Schiffrer.[305]

The diocesan works and the numbers of missions and stations where people needed a priest were steadily increasing. Bishop McNicholas made a special drive for vocations to the priesthood on his confirmation tours. His efforts bore fruit when he conferred Holy Orders on six young men in the spring of 1921.[306] But what were so few when the need covered about 100 missions or stations?[307] This was the reason for the initiation of the great Mission Crusade in the diocese.

In the summer of 1921, the Buh Mission House was opened; it was the center for priests who served multiple missions. Here they lived as a mission band, a community of men with common goals and interests in furthering the kingdom of God upon earth. Here they could gather resources for their varied mission activities throughout the diocese. Support came from the entire diocese for the Mission House, its staff and its works; this included the childrens' mission efforts too. Every school in the diocese inaugurated it; so that they would form the habit from youth of supporting the missionary's cause, especially since Duluth was still a missionary territory. Support of the home missions came first, thought McNicholas. The bishop appointed newly ordained, Reverend Joseph A. Cashen, Director of the Mission Program.[308]

In July of 1921, the mission center was ready;[309] Buh was appointed director of the Mission House, located at 1124 East Superior Street.[310] Here he lived with the young recruits for Duluth diocesan missions, "winning their respect, admiration, and love."[311] He loved to weave stories about his missions; he was fond of noting changes in the diocese "since his younger years in the priesthood."[312] From this center began the idea of summer vacation schools for religious instruction for children having no access to parochial schools or catechetical instructions. Even-

tually, the Dominican Tertiaries, a group of sisters engaged in social work and census-taking in the diocese, joined forces with the mission band for summer work. By 1926, statistics showed thirty-one missionaries received their basic orientation and in-service education for life and work in about 100 missions or mission stations. Buh was their teacher and exemplar. Sundays found him, as usual, on the mission trail, but not in the style of the itinerant missionary; now it was the modern version. For example: Sunday, November 14, 1920, Buh went to see his friend, Father Simon Lampe, in his newly constructed mission complex, after the 1918 fire.[313] Another time, he was at Eveleth for the mass at which 215 received the sacrament of the Eucharist.[314]

The Mission House venture did not have Buh's presence too long, as he took ill January 30, 1922. His agony was short, for he died peacefully on Candlemas Day, the second of February, in the eighty-ninth year of his life.[315] His passing was like that of the setting sun on a beautifully bright day — quiet, peaceful. Only the earth registers the long, cool shadows. The sun's rays flood the western sky with color long after sunset; the clouds pick up the changing light and cast a prismatic glow over all nature as it lay in stillness except for a bird's last evening song, or perhaps, its first morning call.

# VI

## Buh: The People's Portrait

Most stars in the universe die slowly, their light dimming over eons of time. The existence of others is scarcely known until a cosmic explosion takes place. "A supernova is born," observers and scientists of the heavens declare.

Buh's life's energy dimmed slowly too; his death "fell like a pall."[1] At first notice, family, friends, and acquaintances were stunned. But news moved rapidly by word-of-mouth, by mail, over wires and presses. The life that people thought had "burned out" burst into a new brilliance. His death on the feast of Candlemas, took on new significance; a torch was lighted.

In his press release to the *Duluth Herald* on that day, Bishop McNicholas said, "I consider Monsignor Buh the greatest missionary of the Northwest — perhaps, of the country." Less than a year before, the same newspaper announcing the opening of the Mission House at 1124 East Superior Street, where the body of Buh now lay in state, declared: "Young priests will be inspired by the life of one of the greatest missionaries America ever had." From the Mission House, the body was escorted to the Sacred Heart Cathedral for funeral services. Burial took place on Monday, February 6, in Calvary Cemetery, in Duluth. The cathedral church was crowded with friends of the deceased. Practically all of the clergy from the diocese attended, and many from the dioceses of St. Cloud, Superior, St. Paul, Chicago, and elsewhere. Bishop John T. McNicholas preached and gave the last blessing. Celebrant of the Solemn High Mass was Reverend Mathias Bilban of Gilbert, assisted by Fathers John Schiffrer of Chisholm as deacon, Aloysius Pirnat of Duluth as sub-deacon, and Aquinas Knoff

as master of ceremonies. Bishop McNicholas was assisted by Reverends Simon Lampe, O.S.B. and William J. Powers; Bishop Joseph Busch of St. Cloud was attended by Fathers James J. Hogan and Patrick L. Moloney.[2] Mention is made of the fourteen Slovene priests, in particular, who were present: Mathias Bilban, Simon Lampe, John E. Schiffrer, Aloys (Aloysius) Pirnat (cited above), Anton Ogulin, Frank X. Bajec, Matthias Savs, Frank J. Jager, Valentine Schiffrer, Anton Leskovic, Frank Mihelcic, Frank Sedej, (Sedey) — all of Minnesota. From beyond state limits came: Francis J. Azbe of Waukegan, Michigan; John Plevnik of Joliet, Illinois; and S. Zamjen from Slovenia (Europe).[3]

Everyone had an image of Buh and his character, as they saw him or experienced his personal influence, as the following incidents, descriptions, and stories indicate.

Buh was not only a trained educator,[4] he was a "born teacher," with a special talent in working with children, who loved him as *Father* Buh, even when he became titled *monsignor*. Many times when he came into a mission village or town, children playing around in the neighborhood which often opened onto the dusty main street, spied the not-too-tall, dark, broad but slender figure of a man in a long black coat and broad-brimmed hat.[5] His stride bespoke energy and purpose, especially in his younger years. Even the village dogs that barked and gamboled as the children played, grew silent as they fixed their gaze where the children's attention was riveted. All ran exuberantly down the road as they simultaneously seemed to recognize the approaching visitor. Their cry went up, "That's Father Buh!" How they loved him for himself and his charming qualities. More than that, they knew he always brought something just for them, perhaps goodies or pictures. Most of all they loved his stories.

Buh delighted in story-telling, at which he was a master. He loved to hear the children's clamor, tugging at him for attention. As he looked into their tiny, innocent faces, filled with hope and expectation in their "wide-open visionary eyes,"[6] he could not refuse their pleas for some stories. These were woven from the Minnesota wilderness he knew so well, from his many journeys through it to his missions. There were nature stories that he gleaned from his experiences with the rabbit, bear, duck, wolf or coyote. There were Indian tales and legends that he gathered from the Chippewa.

He knew these fascinated the children and fired their imaginations, working freely, over-time and brilliantly, as revealed by their silently-

fixed gaze, and sometimes by their excited whisperings and gesticulations, during his telling. Buh knew that children's ears heard more than the story-teller ever said and their "vision" made them see more in the simple tale than many an adult would find in the recounting of something so commonplace.

His listeners were children of the frontier. Often the animal he told about in his story was familiar to the children, but *his* experiences added a new dimension to *their* world — a dimension that brought a new excitement to them from the commonly known "home woods." Sometimes a new insight was added to their knowledge and experience. At other times, attitudes changed from fear or sheer, horrified curiosity to one of respect and better understanding of the value of the creatures of the meadow, woodland, or lake country, where they lived.

Beyond the nature stories were the tales, myths and legends of the Chippewa of Minnesota. These were the oral-aural histories, the traditions, and beliefs derived from "nature's own children," rich with an evolutionary thread reaching into the Orient and antedating the Bible. Even the adults revelled in hearing Buh unravel story upon story about his beloved Indians — their life, customs, symbols, religion and magic. He retold many of these descriptive accounts to adult groups, including some on his European visits, leaving some precious charms and symbols in one of the museums of the Tyrol.[7]

Buh cut a striking figure when he was younger with his dark brown beard, moustache, and hair. After the first ten or fifteen years in Minnesota, his hair line receded and the hair turned pure white, while the beard and moustache remained dark, gradually streaking with grey. This is the picture of him that remains in the memory of some of the older Tower-Ely residents when he first arrived in 1888. The beard whitened with only a dark center, the last portion to turn white.

The Indians gave names to their missionaries, identifying the man with one of his outstanding characteristics. To them Buh was affectionately called *Meshi-dong* (the Beard, the Long Beard, or the Bearded One). Indeed, Buh's beard grew very long, as did his hair, curling over the ears and eventually around his neck to his shoulders, in his later years. Children at St. James Orphanage, Duluth, who saw him at summer retreats and during other temporary stays at the home in Woodland referred to him as "St. Joseph," who was the husband of the Virgin Mary and often portrayed as an elderly, bearded, fellow.[8]

In his classes, Buh told Bible history stories, to which both white and Indian children listened with equal avidity. After his visit to

the Holy Land in 1870, the telling was even more real and personalized for Buh himself, who had much simplicity and a good measure of child-likeness in his make-up. It was these qualities that made for a common bond or a point of contact between himself and a child, in increasing degree as he grew older.[9]

However, he had this quality quite naturally from his beginnings as a teacher. In meetings with children, he loved to tell about the places made memorable and sacred by the presence of Jesus in His lifetime in Palestine. Somehow or another, the theme of the stories came out always the same: *Love of God* for each one, personally. And always his lessons came to the same conclusion: *Love for one another* as the supreme test of one's achievement in this life, and as the condition for participation in the redemption for salvation.

Even the Chippewa children loved to see *Meshi-dong* (the Long-Beard) come to their camps and villages.[10] Buh's Bible stories for them were not only verbalized; he wrote them out in the Chippewa tongue — a language so beautifully "plastic" and "euphonic," so "rich in words" and so descriptive.[11] He wrote them in simple style so that he could use them in his reading and writing classes for the children of the wilderness. He not only taught them the love of their own tongue in its basic usage, but he also taught them English essentials. At heart, Buh was a teacher, especially of children, as verified by his own words:

> I explain to them the main facts of the Bible History, both old and new (testaments), in pictures. Finally I show them other intreasting pictures to thus attract them the more.[12]

This, no doubt, refers to his collection of stereopticon pictures with which he came to America. After his 1870 journey to Egypt and the Holy Land, he brought back many more pictures. Some of these were quite large in size, and were ordered later through Benziger Brothers of New York. He later adopted a pictorial chart, adapted from Father Lacombe's design, which, in turn, was "inherited from Father Blanchet who had been the original inventor. . . It took Lacombe eight years to complete."[13] and was called the "Catholic ladder," a popular device. He had a phenomenal memory and a fascination for maps, of which he had quite a collection.[14] Buh was a scholar as well as a teacher. He loved to read and wished to share his love of books with the Indians, to raise their level of thought:

> I wish in particular to teach the (Indians) how to read so that I might

give them appropriate books to peruse. Thus I hope gradually to achieve good results, if it is the will of God.[15]

Our portrait of Buh must include a second name by which he was called among the Indians: *Masinaigans* (the *Little Book* or *Library*). Some time before the authors had picked up the significance of this second Indian title, they had noted that Buh had used what has been referred to already so frequently as *Ordos* for a sort of record book, diary or desk calendar. Study of these little dark-covered volumes reveals that Buh kept these as a daily journal of his life. Since his life touched upon the lives of so many people we find: Communion and confirmation classes listed; names for the announcements of the banns of marriage; lists of societies and organizations; names of businessmen and their addresses; signatures of men who owed him or who paid him money and the reasons. There are lists of workmen that Buh had engaged and their wages; signatures of men who signed the pledge. Besides all these, there is a note of places at which he said mass and administered the sacraments. Thus is gained a more intimate knowledge of the wide range of his missions and some idea of the frequency of his visits to them. His itinerary with the bishops or of their visits to the missions for confirmations, church dedications, and bell consecrations are clearly indicated. His journeys are noted together with the many contacts he made. There are significant death notices and events of great joy and tragedy. He jotted down personal reminders of work to be done; statistics and summaries, for his many reports. It is now perfectly clear why the Chippewa gave Buh the very meaningful name, *Little Book* or *Library*. Everywhere he went the little dark book was evident. When he did not have the ordo, he carried his *Breviary*, the priest's daily prayer book and official prayer of the Church called the *Divine Office*.

In fact, where there was a contradiction in numbers or dates in information from various sources, the story of Buh as told herein has the dates and numbers as they were given in these *Ordos*. In the authors' judgment they take precedence over his *Notebooks* and *Daybooks* compiled by himself or others later, for puposes of history.[16]

His relations with the Indians need further comment, especially the Tower Reservation at Sucker Point, and scattered groups from other encampments and stations, among the Boise Fortes tribes. He was appointed their chaplain by the government, and taught at their new school from 1899 to about 1918. Here the children thronged

*The Chippewa gave Monsignor Buh two names:* Masinaigans: Little Book; Meshidong: Long Beard. *Both are evident in this picture.*

about him with confidence and affection, like a family over their favorite grandfather. They rivaled one another as to who would carry his bag, when they saw him approaching.[17] Buh responded with equal affection, giving each child some mark of attention. His child-likeness shone through most brilliantly as he completely forgot himself in their presence, and seemed rejuvenated among them. No child feared him; he was utterly approachable for he had that quality that marks the great, humility. He had great sympathy for people. Everyone felt these qualities as they flowed out to each person in his presence.[18]

Often Indians frequented his home in Tower-Ely. They gathered around him, sitting on the floor, as he sat on a chair listening to their words. He had some educational ideas in his conversations with them, as well as counseling. They would sit at his feet by the hour. The frequency of their visits demonstrated what influence he had upon these people, and their respect, confidence and trust in him. Christian and pagan Indian alike came to him. He was their great "peacemaker."

Buh was sensitive with respect to their feelings, and aware that the whites might easily misunderstand the Indian's manners or customs. Buh's attitude is clearly brought out during the summers that the seminarians came to work on *Amerikanski Slovenec* when Buh was its editor, 1892–1898. He cautioned them not to rudely stare or "laugh at" any of the Chippewa's cultural differences.[19]

Despite the harshness of pioneer living, Buh found time to relax not only in story-telling for children and adults, but he enjoyed a good laugh. Humor of various kinds helped him to drink of life to the full. He could tell a humorous story or incident; but he could also "pull off" little situations that in the later telling grew even more hilarious. With a little elaborative genius many of Buh's fellow priests did almost as good a job in the telling of some "old yarns" as Buh himself, as the next few incidents indicate. These incidents portray that Buh could not only give a laugh, but he could take a joke — laughing as heartily when it was one on him as one on someone else.[20]

In the year of 1867, Buh was out on a Minnesota lake hunting for ducks. A couple of years later, he wrote from Belle Prairie to friends in Carniola something of his experiences in learning the science and art of this hunt, both of which require skill in the handling of a canoe:

> It is necessary to squat quietly in the light canoe which is made of birch bark and easily overturns, dumping a person into the

lake. . . . When I shot from the canoe at some wild ducks, the box on which I was seated overturned and I fell into the lake, and the canoe filled with water. (Luck was on Buh's side and his companion's): We were near shore where the water was not very deep.[21]

What a way for an experienced teacher and minister of the gospels to learn as a novice the recoil action of the gun! Hunting and fishing were essentials for life in those early days that Buh spent in Minnesota. Earnest business of food hunting could be sport and occasioned relaxation and long-remembered fun.

Later in Tower when the seminarians came to work on the paper for Buh, around the summers of 1892–1894, Buh provided his staff with everything they needed. There was little he did not think of for their work, pleasure, or health, by way of food, drink, lodging, and recreation. Hardly had they arrived one summer, when he said, "Boys, come here. I have something to show you. I bought two cows for you. One gives sour milk; the other sweet." He took them behind the church where the young seminarians thought he was leading them to the cow pasturing in the area. Instead, he went down to the church basement used as a parish hall and pointed to two little casks of wine. "For you." He told them to use it to socialize and relax, but he cautioned them against any frequenting of the local taverns, where intemperance held sway.[22]

In a similar vein, a group of Indians came to visit him in Ely, on a cold winter day. Their conversations continued until quite late. Buh put them up for the night in his kitchen where he fired up the stove. All went to bed. Sometime later, Buh was awakened by some strange sounds. He found them in "high spirits" on brandy smuggled in. Together with the warmth of the stove, it made for more than ordinary conviviality. "One of them thumped the drum; others jumped around the drummer, now on one leg, then on the other, clapping their hands and shouting joyfully: 'Hoy, hoy!' making the house shake." Buh learned his lesson. Thereafter, overnight revellers were housed in the church hall, giving him some quiet in the house.[23]

People, living today, have only the kindest memories of Buh. Many attest to his keen mind and witty personality[24] which the early years of his Minnesota ministry only seemed to enhance. Similar citations concerning Buh's increasing renown are found in articles, where he is referred to as the most "generally-known, generally loved, and imposing person throughout the entire St. Louis County."[25] Even in his lifetime Buh was highly honored throughout Minnesota. Already in

1895, a township in Morrison County was named after him, in recognition of his eighteen years of service in the Vicariate of Minnesota.[26] "Buh township was organized in July, 1895, also with territory taken from Belle Prairie township." People in that section regarded him as a "saintly" person.[27]

He was everybody's friend, it seemed. Besides that, he was a homeopath; so people came to him for remedies. He healed bodies as a regular part of his ministry. His ordos are replete with formulas and concoctions. His papers indicate the wide range of his treatments and his medicaments. Most of the receipts and order slips are from Halsey Brothers, Homeopathic Pharmacists and Publishers, established in 1855 in Chicago. Letters indicate the numerous requests he received, among many others not recorded or preserved.

Father Jershe recounted[28] that at the time of the arrival of his family in Ely from Michigan in 1902, he had the privilege of serving Buh's 8:00 a.m. mass. Father Jershe admitted he was a typical boy, and not spiritually motivated in serving at mass. In other words, neither he nor the other boys felt it a privilege; mostly it was the fact that Monsignor Buh gave them a nickel or usually a dime for their service. Then they could go down to Weinzerl's to buy candy or pop. However, Father Jershe's memories from those days as an altar boy confirmed the fact that in the Ely rectory, Buh had two cupboards filled with remedies in all sorts of bottles and phials. Men, but mostly women with their children came to see Buh about their troubles. Sometimes they came to the house right after mass. Buh listened patiently to all their woes administering medicine for the body and advice for the mind, heart or soul. The Ely experience as a homeopath was not a unique one for Buh. It was a reputation that followed him from the early Belle Prairie days as he travelled from mission to mission throughout the towns of central and western Minnesota. Letters came even from Wisconsin and other states requesting medicine for illnesses for which he had previously treated them earlier as residents of Minnesota. He never asked any monetary contribution for his medicines or his homeopathic services. But people gave him a coin or a check, as they felt inclined or could afford. Many gave nothing, and Buh expected nothing.[29]

Several stories have survived through oral-aural history, depicting the faith people had in the man. Sister Jean Castonguay told us of her mother's case:

I like to think of him as "Buh, the beloved missionary." His ties with my family were very close and personal. He was our very dear friend.

My grandparents, Camille and Denise Latour, ran a boardinghouse, first at Cloquet Island, on the west side of Cloquet, for the French-Canadian millworkers in the lumber industry. Later they moved to Biwabik where they served the miners, at their boardinghouse. Buh visited their home there many times. In the year 1889, when my mother was nine years old, she told us that she got her instructions for Holy Communion from Father Buh — instruction, mother recalled, was often on his knee.

Father Buh witnessed the marriages of mother and my two sisters, at Biwabik.[30]

Later, my parents moved to Duluth. About 1905, my mother had a breast tumor which Dr. Deslauriers at the Adams Clinic said was cancerous. He said he could do nothing.

Mother had heard of a certain Mrs. Audet in Baudette (near Grand Lake), who cured some cancer cases. Mother went to see her, but Mrs. Audet told her very honestly, "It's too far gone." She could do nothing for my mother, who came home in tears.

Grandmother said, "We have done all that is humanly possible. We can now only turn to God." She suggested that my mother write to Buh and beg his prayers, "which are very powerful."

Buh wrote back and said, "Have great faith in prayer; ask others to pray. I will pray." He sent a small box of pills, and instructed mother to ask for more when these were used up.

By the end of the summer, or about the time school began in the fall, we were all around the table one evening, with father, when mother came in and put the small box on the table saying: "I'm not taking these anymore.

My father said quickly, "Diane, don't get discouraged." Mother replied, "I am cured." From that time on she took no more medicine. She lived until she was sixty-five, and there was never a sign of the cancer.[31]

Sister Jean arranged for a meeting with Mrs. F. A. Tyo (Marie McKenna) and her ninety-year old mother, Mrs. Louis McKenna (Mary Enright), formerly of Chisholm and now living in West Duluth.[32] Marie was the third oldest and only girl in a family of four. They lived in the Dunwoody Mining Location, where there were two rows of houses — one facing the mines, one facing the town. The McKenna family belonged to St. Joseph's Parish in Chisholm, where Father John E. Schiffrer was pastor since the fall of 1911.

Marie, born in 1909, became ill with St. Vitus' Dance when she was in the fourth or fifth grade. She was about nine years old. The

family took her to the doctors at the Adams Hospital. Marie states of her case, over the three-year period:

> Father Schiffrer contacted Monsignor Buh when my father told him of my sickness. So my dad, who drove a pick-up truck for the mining company, took me on my matress in the truck over to Father Schiffrer's.
>
> Father Buh prayed over me and Grandma Enright. Later, he gave me some herb medicine (liquid), which he prepared and left with Father Schiffrer. My dad always picked it up there.
>
> I firmly feel the herbs helped. I don't believe I'd be up and around today if it weren't for Father Buh. (I shouldn't say this, I suppose, but we poured the medicine the doctors gave us down the sink. They thought they cured me.) We always credited Buh.

Mrs. McKenna added, "Father Buh was such a lovely man — a man you wanted to talk to. He had a nice manner, and his voice was one you wanted to listen to. I don't remember much more about him except for his big, grey beard."

Several years ago when the authors first began collecting materials on the Buh story, they heard many accounts of similar instances of the "power of Buh's medicines and prayer." Up on the Range, Margaret Kraker McKean of California and formerly of Virginia, gave voice to the prevailing attitude of people in her mother's day.[33] "Buh? Buh! Oh, next to God — Buh." People revered him as a person — a holy person, a saint. Their faith in him went beyond the power of herbs, pills, and remedies of sorts. Many people, Indians and whites alike, attest to this. Mary Golob of Hibbing said that she remembers their kneeling as a family, especially the children, for his blessing whenever he came to their home.[34] People had reverence for all priests, but that felt for Buh exceeded all others, at least in the minds of those who knew him.

Buh's advice often was, "Have patience. God will give you," meaning what was requested. People said, "Have patience. Buh will give you," and usually Buh came through. This was particularly true between 1893–1897, the depression years following the big crash. Buh loaned money to many who were leaving the Range for work elsewhere. They gave him their "houses" which were in reality shanties or shacks, and not worth very much, as security. Falsely Buh was judged to be a "millionaire," due to his holding as many as twenty of these houses. Although Buh was the loser in many of these deals, he still carried on due to his loyalty to his fellow-countrymen and his desire to relieve men of their anxiety about jobs, change of residence, or

fares for those coming to the Range for work at new mining areas. In fact, *any* man in need received some help; Buh was generous to a point of self-deprivation. "He had a heart of gold."[35]

Monsignor Buh's generosity had broad and far-reaching effects. Some may have exploited him for their own profiteering and other personal and selfish motives. He lost on a number of the housing deals on the Range; he was "taken" on some of his mining shares and leases.[36] But his money loans and other business transactions aided many families through difficult times. Earlier he maintained a farm for a poor family in the Belle Prairie area.[37] He saw to the education of a number of children,[38] helped young men through the seminary,[39] and paid for the maintainence of children at the orphanage in Duluth.[40] During strikes and no-work periods, he maintained a boarding house for the unemployed in Tower.[41]

He assisted his family in Carniola[42] and relatives here in this country.[43] He saw to the education of nieces and nephews. Letters testify to this and to the assistance he gave his brother Jacob in establishing a better home in Vhrnika, west of Ljubljana. Buh knew poverty and he knew he received his education only through the concern and assistance of others. His own use of monetary resources indicated that he was equally concerned for the improvement of the human condition wherever he had contact with it. His investment in educational activities and materials for others merely confirms the fact that Buh was convinced of the importance of education to any person. When educated, a man can renew and perfect himself for a richer, fuller life, according to his choosing.

Sometimes these transactions were loans. More often they were outright gifts for which he merely asked some explanation or breakdown of expenditure in terms of needs.

The priests of the Duluth diocese who knew Buh add their confirmation to Buh's great qualities of personality and character. He was both loved and revered by them. Father Cashen was the active Director of Missions in the diocese, upon the opening of the Mission Crusade following his ordination in April of 1921. Venerable Buh was honored by Bishop McNicholas in having the Mission House named after him, and he was titular head of the Mission Band. The Mission Band consisted of about eight priests who served about twenty-nine missions in its earlier years. Later, more joined the group and they ministered to about 100 missions and stations. Buh was the missionary "light." Father Cashen said, "He was weaker toward the end of his age, but

*Family of Fr. Buh's brother: (back) Jacob and eldest son, Joseph; (front) Francis, Paula, Anna (wife), and Ivan.*

*Father Buh's mother, Maria Koshir (maiden name).*

*Joseph F. Buh, M.D., Navy Doctor during War I, and Fr. Buh's nephew.*

*The ship,* Fortune, *on which the doctor served in the Pacific at Futuila, Samoa, near Pago Pago, 1912.*

his mind was bright. He loved to talk of the missions. He was a gentle soul, very kind; and he was broadminded."[44]

Any of the clergy who knew Buh can regale one with Buh stories that still carry some of the flavor and humor from Buh's day. The following brief accounts merely witness to the fact of Buh's personal influence, and the personal traits that so endeared him.

When Father Pavlin, one of Buh's assistants at Belle Prairie, came to visit his friend in Tower in 1896, Buh and three of his summer journalists "ran to meet the train whistling for the Tower Junction one evening."

> Pavlin said to Buh: "Why did you have to come to meet me, I could have come myself."
>
> Buh: "Quiet, quiet, just come and don't complain."
>
> Pavlin: "I'm not complaining. I'm so happy to see you I don't know what to say."
>
> Arm in arm, Buh walked a head taller than the broad-shouldered, middle-aged pastor of Faribault, Minnesota, down the main street. Soon they sighted the church steeple.
>
> Pavlin said: "Is that your church — bigger than any other in town?"
>
> Buh: "Don't make fun of our tower. We are proud of our church of St. Martin."[45]

On the occasion of his own diamond jubilee, Monsignor Buh was weary and fell asleep in the sanctuary during the excellent eulogy. A priest near him nudged him and whispered that he should listen to all the nice things said of him. Buh whispered back: "I can read it all in the papers tomorrow.[46]

Father Schiffrer loved to tell that he was the most privileged because he was the only pastor to have a *monsignor* for an assistant. This refers to the time that Monsignor Buh retired to Chisholm for several months in 1921, until the Buh Mission House was established. Buh was the vicar general of the diocese yet, an office he held since the establishment of the diocese in 1890 until his death — over thirty years!

While he was in Chisholm, Father Jershe asked him for a photograph of himself. Buh replied: "You know I haven't got one. Go down the street to the photographer; he has one."

Our story has pointed out earlier that Buh was kind, mild, and meek even under fire and stress of many forms. Even in his lifetime, editors of papers acknowledged his virtuous tolerance and endurance, his living out of the gospels, his philosophy of non-violence. Although his heroic deeds and efforts won him praise and added up to "as

many diamonds in the crown of his supernatural merits, yet by apostates of his own countrymen he was maligned in the foulest of terms; but he remained undaunted, forgiving."[47] In the same magazine, two years later, the editor, Father Casimir, O.F.M., recounts Buh's support of *Ave Maria*, his journalistic and cultural pioneering efforts for his countrymen, his tremendous charities toward all men.[48]

Our translator of the *Ave Maria* articles, Father Francis Sedey, states in regard to the *Glas Naroda* attacks: "A veritable paradox must have occured in the Sakser-Buh story. When I was preparing to set out for America in 1920, Monsignor wrote me: 'In New York you can call on Frank Sakser (Travel Bureau). He can give you safe advice and directions. You know that Frank's brother was a priest in the Diocese of Ljubljana. Died a few years ago.' Whatever made the positive result of the quadratic equation supplant the negative one, I do not know. When Mr. Sakser died a few years ago, the editor of *Amerikanski Slovenec* (official organ of K.S.K.J.) remarked: 'Sakser lost everything, except his reputation.'"[49] Thanks in large part to Father Buh!

At the time of Buh's death, Father Hugo Bren, O.F.M., one of *Ave Maria's* contributors wrote that they had seen Buh in the summer of 1921 at the K.S.K.J. convention in Eveleth, Minnesota. He looked so well that they expected he might exceed his ninetieth birthday. "His light went out to rekindle in Heaven in the brilliance of his merits."[50]

Before concluding our portrait of Buh, as seen through the eyes of many people, we must add another penstroke to complete the picture. The addition of these last qualities were expressed in many ways, and they must serve as highlights. For just as the artist adds "light" to his sketch or painting to give depth and life to figure or landscape; so these last marks of Buh's character must be presented to show him up as person filled with life at its fullest and to portray his personality at its greatest.

How plumb the depths of a man? Scripture tells us that out of the abundance of the heart, the lips speak. So to integrate the qualities of the man and to delineate Buh in clearest and fullest form, we touch on ideas and expressions, perhaps, already conjured up by our readers. What do men say that he is? Inteviewees and writers say he was a holy, prayerful, and saintly man. Listen to Monsignor Buh, Father Buh, the man himself, as his own words reveal him. To this end, a few of Buh's notes and sermons are cited in context. The rest we leave to the reader to conclude.

Following his visit to Rome and the Holy Land in 1870, Buh gave several illustrated lecture series to audiences first in central Minnesota around the Belle Prairie-Little Falls-Perham area and later, on the Range. He had many pictures and notes of his experiences. He had spent Easter in Rome and arrived in Jerusalem around the time of the feast of the Ascension, about a month later. Aboard the steamer "Messagerie Imperiale de le France," he recounts his greatest impressions:

> The mountains of Lebanon and Carmel are very high and were observed a long time, as we sailed from Antioch towards Jaffa. . . Now my eyes, thank God! could view the Holy Land, the very holy land for which the Israelites had sighed in Egypt for 215 years. When the desired day arrived, out of 600,000 fighting men, besides women and children, and after forty years of wandering in the desert, only two entered it. That promised land, symbol of that spiritual land of the Kingdom of Heaven, which we hope to be made worthy to enter, according to the promise of Christ. The pilgrims feel exceedingly happy when approaching the land, even after a fatiguing voyage. That land which was the colony of the Patriarchs, the seat and home of the Prophets, the country that received the son of God, the promised Messiah; that land which supported him, fed and nourished him for so many years; that land which was his throne on earth, and his footstool.

He indicates he felt as Moses was commanded to do on Mount Sinai: "Put off your shoes from your feet because the place whereon you stand is holy land."[51]

The same reverent attitude toward things associated with our faith and expressions of it is demonstrated when the pilgrims travelled over the hills and through a country of "mountains, which looked like heaps of ashes strewn before us. We recognized the 'abomination of desolation, as foretold by the prophets.'" In the company were two women, six priests and their guide. "As the holy city (Jerusalem) burst upon our vision, we knelt down and chanted the 121st Psalm." The party continued following the Stations of the Cross in the streets of the city. They passed the night in the Holy Sepulchre.

In the morning they were aroused by the song of some Russian pilgrims. Buh thought they had just arrived. However, he soon learned they had chanted and prayed and sung all night in the great church.

> And I said: "O Lord, this is as it should be, thus sweetly secluded from the busy realms of the earth." (Back at Jaffa, they headed north to the Judean hill country.) . . . And I perceived at once how beautiful

and simple was the geography of Palestine. The deep blue of her skies from May to November is broken only by the light-sending clouds, which serve to lend variety to the expanse; but the nights are copious in dew. (A three-day journey brought them to Nazareth.) . . . The hills were rolling and utterly bare of verdure; but our experienced horses were sure-footed among all these gulches and defiles. We came in sight of Nazareth. I thought Nazareth the holiest spot on earth, with its delightful little chapel.[52]

Many, remembering Buh's personal remarks and advice, recall his words, in part: "To love the Lord Jesus." His was a soul that was sensitive to the motions of grace. He enjoyed a personally strong love of God and His Presence and encouraged others in simple terms to complete commitment as well.

Buh was a pleasant companion. He never liked controversy. To another's arguments or insistent words, he replied: "Ad Libitum" — (As you wish or As you like)! Never did he force another, but there are numerous instances of his power of "suasion," when he thought the cause worthy and just. For example, his words and efforts in favor of temperance,counteracting the intemperance rampant among the early settlers, lumbermen, and miners, already cited in this story. Even in his ordinary talks to special citizens' groups, he urged renewal of the human spirit and self-betterment. An example of this occurred sometime in the 1870's when he addressed the Morrison County Golden Age Club. After some introductory remarks about the origin or the idea of the club, he moved rapidly into the reality of its existence and its significance for the *future*. Besides the pleasures of social exchange and friendships, "What?" he asks.

> I repeat, what is more pleasant and satisfactory to a serious human mind. . . (than) to call to mind his past experiences? and to nourish our fraternal attachment? Because in the past experiences is a treasury of lessons:
>
> 1. for our future conduct and correction of our shortcomings;
> 2. as a doctrine and example for our youth;
> 3. and there are laid down historical facts of the past primitive time. And if anyone can speak of a primitive time, certainly we can. (Days) had been somber amongst the Indians, the original natives of this country.[53]

Buh continued the history from these days to the Sioux outbreak during the Civil War in 1862; Fort Ripley as a symbol of peace for times of stress and tension. Men and women present at the meeting

remember these days, Buh commented, and might tell of the progress from stage coach to train coach, "drawn by fire-horses that we do not feed with hay or oats."

But what of the future of this club? Here he recalled the recent events in Little Falls. Just that spring they celebrated the opening of the dam. He reviewed the speeches of prominent orators from Kentucky and St. Paul which described the area's future. It looked bright. A country that had no history of its own, as such, but only that of the natives that pre-existed the history in the making, could now point with pride to a dynamic future already outlined in the recent history, new in its recording.

Buh's words could be quite vehement, as illustrated during his 1883 visit to his homeland. He participated in activities at a Marian Shrine in Ljubno, Slovenia, Sunday, September 12, a great feast at that time honoring Mary's holy name. Buh celebrated Solemn High Mass at the Virgin Mary's altar. His homily concerned one of his ever recurring themes: his Indians in Minnesota. He outlined how Mary was the spiritual mother to missionaries; how christianity was spreading throughout Minnesota and Dakota; how the conversions among the Indians were on the increase. Minnesota Territory had grown from 25 priests, twenty years before, to three dioceses with 300 priests. Buh recalled Father Pierz and his work in the area, as many present knew Pierz well from his years as pastor among them.[54]

> The audience was amazed at the sincerity and earnestness of the Indian converts and flight from sin. If the missionary happens to ask one what sin he might have committed, the Indian usually replies: "Father, how can I become disloyal to my heavenly Father for His baptismal grace granted to me! How can I offend him with sin!" Buh added: "My dear countrymen, Indian converts will be your judges. You have fine churches, zealous priests, every opportunity for perfect Christian life. Yet so many are careless habitual sinners.". . . Priests and people admitted: "This was the most earnest, most devotional assembly ever held at this shrine."[55]

Years brought progressive gentleness and holiness to his every action and daily expression. People felt in his presence, as the people in our Lord's day felt in His presence, that "virtue went out from him." They tell of his "disarming" gaze and "penetrating look" from deep-set, often serious eyes. A life that spent years in mere human survival, while carrying on an intensely spiritual mission, often evoked serious concern for the highest values of human living. Coincidental pleasures and pleasantries were secondary although necessary. However, as we

*Reverend Simon Lampe's silver jubilee of ordination as a Benedictine priest. Taken in front of Holy Family Church on the Fond du Lac Reservation, near Cloquet, Minnesota, 1913. Left to right, seated: Rt. Rev. Peter Engel, abbot of St. John's, Collegeville, Father Lampe and Monsignor Buh. Standing, first row: Reverends Joseph Specht, S.J., Oderic Derenthal, O.F.M., Chrysostom Verwyst, O.F.M., A. Miks, Optatus Loefler, O.S.B., Agatholin Alia, O.S.F., F. Hufnagel, Xytus, O.F.M., Poitras, O.M.I., and Philip Gordon. Back row: Anselm Ortmann, O.S.B., Philip Keilly, John Limmer, Alfred Mayer, O.S.B., Elias E. Lemire, A. M. Kraskowitz, and F. Schultz.*

*Marian Shrine in Ljubno where Father Buh celebrated the Eucharistic Sacrifice and preached, Slovenia, September 12, 1883. This was during his second visit to his homeland on the occasion of the silver jubilee of his First Mass, 1858–1883.*

have already noted, Buh loved life and made use of opportunities for good fun and laughter. His perspective sharpened his enjoyment and good humor. That is why he could laugh at himself in many a story that he or others told when they visited among themselves informally or set-up reunions and various social activities. Sometimes the humor came from a mere twist in the language. To illustrate, it is necessary to remember that Buh's trips from the Range to Duluth and Two Harbors were frequent (weekly). He took the 11:00 p.m. train home from the Endion Station. Buh called this train the "Dulutz Kabutz."[56]

The clergy and editors paid tribute to him in his lifetime, but especially after his death, even to this day. Bishop Trobec, an intimate friend of Buh's said: "Monsignor Buh was a favorite with everybody and everywhere. . . He was zealous in doing good, humble, meek, patient, unselfish, satisfied with everything. (He) worked indefatigably in American missions. Eternal reward is waiting for him in heaven." Monsignor Bilban who served as assistant to Buh for four years stated: "There was never the slightest dissension between us. You could not find a priest as humble and modest if you'd seek him with a lantern at midday. He was esteemed by Catholics and non-Catholics, and by all nationalities." Dr. Hugo Bren, O.F.M., who knew our missions to a superlative degree wrote: "Buh went to the missions with the purest motive of love for the Indian souls, endeared to him even after he got a parish among the whites. He left the care of the whites to his assistants, so he could attend the long series of his missions. He was a 'bright star in the crown of our Indian missionaries.'" Author John Jeric who made a thorough study of the religious, national, and economic history of northern Minnesota comments: "If anyone deserves a post of honor, then this Slovene pioneer surely deserves that American Slovenes erect (to) him (a) lasting and worthy monument in Minnesota."[57]

Several years before his death, Archbishop John Ireland, preaching at Monsignor Alois Plut's jubilee at Shakopee, eulogized the "old pioneer missionaries." In the list of Slovene missionary "greats," he included Buh with Baraga, Pierz, Mrak, and Vertin. In Minnesota, Ireland noted that at that time (1916), *four* out of 700 priests had been in the mission field *more* than fifty years; among these besides himself, were Trobec, Buh and Plut.[58] Buh was the only one of the four who spent so many years among both the Indians and the whites.

Bishop McNicholas stated in a letter to Buh: "This diocese with

its priests and sisters and people can never express to you an adequate appreciation of all that you have done for religion. The whole church of America is indebted to you. This is a very deep conviction with me."[59] When Buh died McNicholas gave the funeral order to Vincent Grady, funeral director located on Sixth Avenue and Second Street. His body, though made weak and somewhat fragile by a long life of heavy toil in the missions, required a casket that was "oversize." This meant it was the usual six-foot-three-inch length, but wider than the regular sized wooden box covered with black broadcloth. McNicholas further ordered the casket to be metal-lined, a rather unusual procedure.[60] His reason: he considered his vicar general "a saint,"[61] and he set the stage, therefore, for an exhumation at some later date.[62]

The *Catholic Outlook* commented: "It would be a strange thing if a name as illustrious as that of Monsignor Buh should be forgotton, especially in a place where such large numbers of his countrymen have gathered and where practically every parish in the Diocese owes something to his pioneer work."[63]

# Epilogue

Already in his lifetime, Buh had a reputation that transcended human considerations. Our story would not really be complete if it ended with his life, death, burial and the tributes of men heaped upon him in this short span of less than 100 years. So far the reader has already noted the high regard, respect, esteem, and deep veneration people had for this "veritable patriarch" of the Duluth Diocese, of which he may be considered the founder. For although he was not the first missionary to set foot in this area, single-handedly he did more as a "founding father" for the establishment, and expansion of this diocese than any one other person. He, perhaps, up to the date of his death was the one who had spent more years of service in the diocese than any other priest.

With Buh's death, there was already a growing cult around him. People felt a monument or memorials should be erected. The second and third generation Slovenes continued some of the Buh history until by now it has reached legendary proportions. Faith in his remedies extended after death, to faith in his prayers and to belief and trust in his continued concern for people through his intercessory power. Thus the Buh cult has grown rather than diminished.

Sister Jean Castonguay, among the Benedictine Sisters of Duluth, received permission from the Duluth Chancery Office around the early 1940's, to distribute privately among friends and relatives some Buh relics. She had come upon one of Buh's white shirts. Sister arranged the printing of a memorial card with Buh's picture, personal data including birth and death. On this card was attached a very *small* piece of the Buh shirt with the statement of its identity.

Many of these cards were distributed on a private basis. Sister related many cases where people have found relief in their illnesses, injuries from accidents, and increase of faith through prayer. They feel that even after death, Buh's efforts are as powerful or more so than they would be if he were living and heard the pleas of those in need in terms of body and spirit. If in life he did so much, why should he cease after death, if death be but transition to a more perfect life? The holiness of his life bears testimony to the holiness of his present state in the heavenly Jerusalem, many stated.

To bear out our meaning the better, Sister Jean Castonguay's own case is presented to our readers. Sister Jean was too young to remember much of Buh from her childhood. The story of her mother's cure was one recounted in their family over the years, many times. She met Buh himself only after she became a Sister of St. Benedict, and that only infrequently. But the faith and trust her family had in Buh during his lifetime is reflected in Sister's trust in him today, long after his death.

> It was 1947 when I noted a lump on my breast. Dr. Strobel diagnosed it as *cancer*. I only later learned that they gave no hope for me at the time of the surgery, just before Christmas that year. When I survived the surgery, they gave me only 2–3 days; then the time limit was moved but then I might not see Christmas.
>
> Before surgery I prayed — not for a cure, but that God's will be done. But I left it in Buh's hands.
>
> However, I had taken that old shirt of Buh's and made a cap from the sleeve; I wore this on my head during this time. Following the surgery and my earliest survival days, I had two series of radiation treatments of 18 each.
>
> This is 1970. I have seen many Christmases since the surgery 23 years ago. There has been no recurrence of the cancer. I am in good health today.[1]

Sister stated further: "The power of Buh's prayer is beyond doubt." Yet she realizes she said that stories "build up around the wishful thinking of the teller." This she stated after we had exchanged varieties of incidences handed down by word of mouth from Buh's lifetime, such as the one in which Buh was returning to his residence after an errand of mercy. He got on the train at some rail junction on the Range without his annual pass. A new conductor signaled a stop and ordered him off the train. When Buh got off, the engineer could not get the train started. In the interim, the engineer inquired of

the conductor the reason for the stop past the junction. He learned the reason and concluded it was Buh since he served missions along this line for years and he knew of Buh's many journeys to carry on his work. The engineer recommended that the conductor get Buh back on. He did so and the train started easily on its journey down the tracks.[2]

Another interesting incident is told by Father James Chisholm:

> One time Buh had driven up to the hospital in old Chisholm. He was met with the remark: "My, you came fast." Buh looked surprised. "We just called for the priest." And there was Buh.[3]

Coincidence? No doubt. But who can say when one deals with a man whom people felt touched beyond the things of time in his ministry? He helped so many prepare for their journey into eternity. And eternity is the reality of things seen only "darkly through a glass" in this life.

# Bibliography

## I Unpublished Material

These materials have been gleaned from scattered places and numerous sources. It is difficult to sort out all of this accurately. Only the following general descriptions and places can be given.

A. *Buh Collection*, Duluth, Minnesota, in the author's possession:

*Ordos* (1863–1920) are filed with marginal notes and handwritten flysheets, much like a desk calendar or daily journal. Missing: 1864, 1867, 1873, 1874.

*Notes*. Buh wrote out sermons, public speeches, lectures, as well as articles and materials for publication. He was a regular correspondent and writer to *Zgodnja Danica* (Ljubljana), *Der Wanderer* (St. Paul), among other papers and magazines. Bp. McGolrick had requested him to write his memoirs; these include mission stories of his own life, lives of other missionaries especially as they touch upon the history of the Diocese of Duluth, and were compiled by Rev. P. J. Lydon in his *History of the Diocese of Duluth* (1914). The authors refer to these notes as *Notebooks*, or *Lecture Series*, depending on their origin and function.

*Records and Receipts*. Buh kept many records of classes of children taught, parish lists, census classifications, and receipts of business dealings, especially loans and transactions on lands and houses. Most of these have not been used in this biography, because of their nature, but are referred to in general.

*Documents*: In the authors' possession.

Others include:

Ignatius Tomazin, *Ordos* for 1879 and 1881.

Cards, souvenir booklets, membership cards, railroad passes, collected from his life and travels.

Pictures and maps.

B. *Letters* from:

Family and relatives

Brother, Jacob, his wife Ana and daughter, Paula, 1900–1921, Vrhnika and Ljubljana.

Brothers: Michael and Matthew, 1865, 1894, and a couple undated ones.

Dr. Joseph Buh, and his wife, Minka, 1901–1921: nephew, son of Jacob, Slovenia.

Ivan Buh, 1901–1921: nephew, son of Jacob, Slovenia (Austria).

Marie Kugerl, niece, and her husband, Kurt, 1921, Vienna.

Mary Buh, niece, and the Justin family, 1901–1921, from Colorado and Oregon.

Anton Buh, 1908 and 1911, Leadville, Colorado, nephew.

Max Buh, nephew and typographer for Fr. Buh, 1905–1906, Pueblo, Colorado.

Ignatius Buh, nephew, 1910 and 1921, Zadobje, Slovenia.

Magdalena (Buh?), Gora, 1861, 1863.

Catherine Hassler, niece, 1906, Perham, Minnesota

Catherine Dirkes, niece, 1921–22, Gettysburg and Seattle, Washington.

Priests:

Rev. F. S. Kosmerl, 1906–1921.

*Others include:* Reverends Simon Lampe, John Zuzek, J. N. Stariha (retired bishop), Ignatius Tomazin; pastor of Lucne, Frank Rajcevic; Frank Smit, Frank Sedey, Aloysius Hermanutz, A. Ravoux, Chrysostom Verwyst, Joseph Assemani, Joseph Monsour, John A. Nageleisen, L. F. Klopcic; Schneeweiss, rector of the seminary at Linz; K. Zakrajsek, Anton Leskowic, F. Hufnagel, M. Bilban; F. Bais (Japan); and others.

*Classmates*: Fr. Thomas Kajdiz, canon of the cathedral chapter in Ljubljana, 1892–1912; Fr. John Teran, 1904 and 1908. Ordained at the same time as Fr. Buh. Congratulatory notes from bishops, abbots, and fellow priests: 1899, 1908, 1918. Correspondence from bishops, special missionaries and abbots; or concerning them:

Bp. Thomas L. Grace, October 21, 1872, St. Paul, Minnesota.

Rev. Bernard Locnikar, O.S.B., December 18, 1872 (later abbot of S. John's).

Rev. Albert Lacombe, O. M. I., March 26, 1882 and May 2, 1883, from Winnipeg, Manitoba, and Fort Calgary, Northwest Territories.

Bishop Marty, New York, February 28, 1892.

Bp. Rupert Seidenbusch, St. Cloud, 1879, 1875, 1882, 1884.

Rev. F. X. Stemper for Bp. Seidenbusch, Sept. 29, 1888; and Dec. 31, 1888.

Very Rev. Antonius, O. M. Cap., Provincial, 1887 and 1888; 1883, Detroit.

Peter Engel invitation to Abbot-elect B. Locnikar's installation, St. John's.

Archbishop Alex. Taché, St. Boniface, Manitoba, July 16, 1891.

Rev. Geo. Sheffold, O. S. B., May 2, 1892, from Duluth, Minn.

Bishop Mrak, June 26, 1895 and January 10, 1897.

Retired Bp. Jacob Trobec, Rice, Minn., April 11, 1919; from Polhov Gradec when visiting homeland, September 26, 1900.

Fr. James McGolrick announcing the death of Bp. Grace, Feb. 28, 1897.

Bp. McGolrick from Rome, May 2, 1906.

Bp. McGolrick from Duluth cathedral, October 29, 1917; Apr. 21, 1920.

Abbot Alexius Edelbrock, O.S.B., Oct. 28, 1878; Dec. 7, 1885; May 22, 1887, St. John's Abbey, Collegeville, Minn.

Abbot Peter Engel, St. John's, Feb. 2, 1918.

Franciscan Sisters, Belle Prairie, 1886–1893, signed by Sister Mary Francis and Sister Angela at the different times each served as religious superior. In this collection or folio is included correspondence from Fr. Payette — once when he congratulated Buh on his appointment as Vicar General of Duluth, and once in which he reports the fire that destroyed the convent and academy. (All in French.) Sister Assumpta Ahles, O.S.F., Little Falls, Minnesota, used these letters for her master's thesis (Unfinished and unpublished, to date) which tells the history of her community under Mother Ignatius Hayes and its growth up to the present time; her letter summarizes the progress of her research, February 6, 1968, and later.

Miscellaneous file:

Letters and data concerning Buh's homeopathic works.

Cables from Rome and letters of praise, honoring Buh, 1899, 1908, 1918.

Letters and informational materials on the "Eden Valley Affair," 1897, 1898, 1922, and 1971.

Unidentified correspondence, for later use.

Letters to Buh concerning Indian affairs:

M. A. Leahy, LaPointe Agency, February 18, 1892.

J. Olcott, LaPointe Agency, February 19, 1897.

Otis C. Benson, Superintendent and Physician, Vermilion Lake School on September 29, 1912 and January 31, 1914.

C. Buh letters to:

Bp. McGolrick, November 3, 1899.

Monsignor Anatole Oster, *Personal Papers*, St. Paul Seminary Museum. Melovasich notes include letter of Buh, December 4, 1906.

"To Whom It May Concern," testimonial letter concerning Rev. F. S. Kosmerl to Rome, Italy; other affadavits affirming data on him (in Latin), 1918.

D. Letters about Buh:

Correspondence of the authors about Buh and materials concerning Buh, pertinent to this biography; some includes letters to Frank Melovasich and his friend Leo Goblirsch. The total span covers a search from 1940's to 1971.

E. Official letters or encyclicals of the diocese sent to Buh:

Bp. James McGolrick concerning the promulgation of the new marriage laws under Pius X, issued to the people of the Diocese of Duluth, Lent 1908. (This includes Fr. Buh's translation of the same into Slovenian for his Range missions, according to the recommendation to "kindly translate into and explain in the various languages spoken by your parishioners.")

Letter of the Rt. Reverend Bishop with "Special Instructions to Priests Regarding the New Marriage Law," Lent 1908.

Bp. McGolrick's letter increasing the annual salary of pastors, in accordance with the "ruling of the Archdiocese and owing to the increased cost of living, pastors . . . are permitted to receive one thousand dollars annually," November 20, 1909.

Letter of appeal in the name of the commission for the Catholic missions among the colored people and the Indians, under the leadership of James Cardinal Gibbons, Archbishop of Baltimore, to all the Catholic Churches of the United States to be promulgated on the first Sunday of Lent, 1903 (?).

Letter from Bp. McGolrick ordering the recitation of the "Divine Praises" to atone for all the cursing and blaspheming by man, March 24, 1908.

Bp. McGolrick requesting his priests to follow through on the status of mixed marriages in their parishes and missions.

Bishop John T. McNicholas to the priests of his diocese on the improvement of religious instruction, issued November 9, 1921.

Bp. McNicholas on P. Bendict XV's invitation to the whole Catholic world to celebrate the fiftieth anniversary of Pope Pius IX's declaration on St. Joseph as Universal Patron of the Church, November 21, 1921.

Bp. McNicholas' letter of appeal for the charities of the Holy See to be taken up Christmas Day after two Sundays of announcements, December 21, 1921.

F. Archival and file materials:

Diocese of Ljubljana, Slovenia: catalogues for 1858 (Str. 92) listing Buh's

classmates; 1884 (Str. 106 sl.) listing those who lived from this group; 1909 (Str. 197) listing those who were still living in 1908 from this same class.

Records concerning the Buh family in Lucinah: descendants of Matheus Buh, brother who had proprietorship over the family estate, birthplace of Fr. Buh. See the Buh family tree in Appendix I.

St. Paul, Minnesota:

Catholic Historical Society
State Historical Society
St. Paul Seminary Library archives and museum

Ft. Ripley, Minnesota

Crow Wing County, historical files, with John Humphrey, Brainerd, Minnesota.

St. Scholastica Priory (BSBA) Archives, Duluth, Minnesota; also CSS Library files.

Immigrant Archives, Walter Library, University of Minnesota, Minneapolis. Mrs. Mary Molek, curator and translator, 1964.

Reverend Frank Melovasich *Notes*, including some translation from the Slovenian by Mr. Leo Goblirsch, 1948–1949.

Authors Files:

Indian affairs, collected by Sister Bernard Coleman, 1939–1971.

Simon Lampe, O.S.B., notes on Indian Missionaries that he knew: *Names and Brief Sketches of Former Indian Missionaries Among the Chippewas in Ontario, Michigan, Wisconsin, and Minnesota.* Typed copy given to Sister Bernard Coleman in 1938, just before he died in 1939.

Speech of Bp. Speltz, St. Cloud, on the occasion of the opening of the Pierz Memorial Chapel at Crow Wing, July 20, 1969; The following year, July 19, 1970, Bp. Bartholome reviewed the work of the Slovene missionaries, including Buh, but chiefly eulogized Fr. Pierz and his efforts in the Diocese of St. Cloud among the Indians and the white settlers. This is an annual commemorative event.

Reverend James Trobec's panegyric on the occasion of Fr. Lautishar's reinternment in Duluth, Calvary Cemetery, from Crow Wing, September 22, 1892. Handwritten copy and newspaper reprints.

Interview notes: see special listing.

Tower-Soudan, Minnesota: church records and history. Report made by Mrs. Anthony Yapel (Barbara Nemanich), 1965; correspondence, to date, included. She was parish historian, at the time.

G. *Interviews*: conducted by the authors unless otherwise specified:

1. Phillip Randall, Little Falls, Minnesota; September, 1956, 1957, 1958, concerning the Ayer's mission, with Sister Bernard Coleman.
2. Alex Naganab and his family, Fond du Lac Reservation, 1957 interviews.
3. Indian reservation and mission experiences and interviews, 1940–1970.
4. Arthur Roberts taped interview with Joseph Lepak, son of an old homesteader, (1965); *re*: the Old Vermilion Trail, among other things. Mr. Roberts was then president of the St. Louis County Historical Society.
5. Frank E. Hall, Little Falls, September, 1969.
6. Edna Coleman (Sister Bernard now) worked with Father Arthur Lamothe, pastor at Little Falls since 1888, for all of her life before entering the convent; so she gained much historical information about Pierz and Buh in and around the central Minnesota missions. Fr. Lamothe died in 1944, so Sister had many visits with him as an adult: as public school teacher in Little Falls and as catechetical teacher at St. Francis Xavier church; later, as Sister Bernard, O.S.B.
7. Reverend Henri Pellet, pastor at Belle Prairie, 1913–1949, interviewed June 16, 1948. Notes from Reverend Frank Melovasich.
8. Reverend John Jershe, summer 1971.
9. Mr. and Mrs. Anthony Yapel (Barbara Nemanich), Soudan, Minnesota, summer 1965.
10. Mary Golob, Hibbing, Minnesota, October 12, 1968.
11. Mr. and Mrs. James Casey, Duluth, Minnesota, summer of 1970. Gave of their files on the old Sacred Heart Cathedral.
12. Reverend Simon Lampe, Red Lake Indian Reservation, before his death, 1939.
13. Sister Bede Raetz, Duluth, Minnesota, on Buh and Kosmerl, summer 1970; historical data given at various times when the authors lived with her, 1946–1954.
14. Reverend John Schiffrer, Chisholm, Minnesota, 1966.
15. Reverend Frank Mihelcic, Ely, Minnesota, summer of 1966 to 1970; including materials for the Buh collection, mostly pictures in the hands of the authors, and correspondence.
16. Reverend Frank A. Sedey, Hibbing, Minnesota, several times 1965-71, including translations and correspondence.
17. Sister DePazzi Ducharme, Duluth, Minnesota, who visited Buh when

she went to Ely with Sister Amanda collecting St. Mary's Hospital Insurance among the miners, about 1911. The Sisters received overnight hospitality from Buh, and Sister had many comments about Buh's character, simple life style, remedies, and personality.

18. Reverend Joseph A. Cashen, Duluth, Minnesota, 1971. This includes materials from his library on loan to the authors.

19. Many Benedictine Sisters of St. Scholastica Priory gave us information as they recounted the "early days" or the days of Buh. Particular mention must be made of those who gave much: Sister Chrysostom Doran, 1935–1940; Sister Delphine Serri, 1965–70; Sister Denise McGill, 1946–54 and 1963–70; Sister Placid Wimmer, 1969–71; and others.

20. Sister Jean Castonguay and the McKenna-Tyo Family, West Duluth, December, 1970. Many other contacts over the years with Sr. Jean.

21. Margaret Kraker McKean, Virginia, Minnesota, concerning her mother's relationship to Buh as the Lackner girl in Ely, summer 1966. Memoes and impressions.

22. Matt Pogorelc: incidental conversations while he was working on the CSS Museum with Sister Scholastica Busch in the 1940's, including some materials for the Buh collection.

23. Ron Cottrell: verification of Buh's funeral arrangements (1922) by order of Bp. McNicholas: telephone conversation, February 1971. Dougherty Funeral Home records, dating back to the days of Vincent Grady who owned the home.

24. Miss Alice Lamb, Yankton, South Dakota, formerly of Duluth, April 8, 1971: concerning her family history as connected with Father Buh in the early 1900's in the Winton-Ely area and related interconnections.

25. Anna Marie Grikis (mother and daughter team), March, 1971, *re*: Slovenian life, spirit, and especially physical beauty of the Krain country in Slovenia, the Poljane Valley, etc. They came from Slovenia to America in 1956. Mrs. Grikis was instrumental in obtaining some valuable information for us from records in Slovenia.

II Printed sources (*); magazines and annuals:

*Acta et Dicta*: a collection of historical data regarding the origin and growth of the Catholic Church in the Northwest, St. Paul, Minnesota: Catholic Historical Society, 1907–1936. Significant articles cited below were used, exclusive of news items, obituaries, or other "shorts."

*1. "Letters of Daniel J. Fisher," I:42–52 (July, 1907).

*2. Grace, Rt. Rev. Thomas L., "Journal of Trip to Red River August and September 1861," I:166–183 (July, 1908).

3. Shanley, Rt. Rev. John, "The Beginning of Catholicism in North Dakota," I:54–59 (July, 1907), and McDonald, Rev. Joseph B., "Catholicity in North Dakota," I:210–218 (July, 1908).

4. Schaefer, Rev. Francis J., "The Kensington Rune Stone," II:206–210 (July, 1910).

5. Sullivan, P. A., "The Sixfold Consecration," II:283–308 (July, 1910). The newly consecrated bishops were: 'O'Reilley, Lawler, Heffron, Corbett, Wehrle and Busch.

6. "The Mission in Long Prairie," III:276–282 (July, 1914).

7. Rezek, Rev. A. J., "The Leopoldine Society (Leopoldinen Stiftung)," III:305–320, (July, 1914).

*8. Savs, Rev. Mathias, "The Catholic Church in Wright County, Minnesota," IV:219–242 (July, 1916).

9. Verwyst, Rev. Chrysostom, "A Glossary of Chippewa Indian Names of Rivers, Lakes and Villages," IV:253–274 (July, 1916).

10. Reardon, Rev. James M., "Father Lacombe, the Black-Robe Voyageur," V:93-98, (July, 1917).

11. Bigaouette, Rev. J. A., "Titular Bishops of St. Paul," V:78–92 (July, 1917).

12. Seliskar, Rev. (Dr.) John, "The Reverend Francis Pirec, Indian Missionary," III:66–90 (July, 1911).

13. Lydon, Rev. Patrick J., "Notes on the History of the Diocese of Duluth," V:238–288 (July, 1918).

*14. "Documents: The Long Prairie Mission — A Letter of Canon Vivaldi," presented in translation and in the original French by Sister Grace McDonald, O.S.B., VI:114–131 (October, 1933).

*15. Zaplotnik, Rev. J. L., "Documents: Rev. Lawrence Lautishar in Minnesota," VI:258–287 (October, 1934). A paper on Lautishar's year in Minnesota, presenting his letters.

*16. Pierz, Rev. Francis X., "Letter" to his friends concerning Lautishar's death, and his feelings about the great loss to him, VI: 279–282 (October, 1934). Recorded also in *Annalen* (1859), pp. 387–389; *Zgodnja Danica*, XII:43–44; and *Die katolische Kirchenzeitung* XIII:222–223.

*17. "Pierz's Letter to Cretin, January 25, 1854." Cretin translated it and forwarded it to the Commissioner of Indian Affairs in February; included in the Tennelly "Documents," VII:104–118 (October, 1935).

*18. Pierz, Francis X., "Eine kurze Beschreibung des Minnesota-

Territoriums," a description of Minnesota territory to encourage colonization, VII:120–130 (October, 1935). Published under Tennelly, "Documents," in English translation.

*19. Nute, Grace Lee, Editor, "Father Skolla's Report on His Indian Missions," VII:217–218 (October, 1936).

*Anishinabe-Enamiad (Christian Indian)*, Harbor Springs, Michigan: 1898, 1899; loose pages of the magazine among the Buh papers.

**Annalen der Verbreitung des Glaubens*, Strassburg im Verlage der Lyoner Vereins-Direction, 1827–1884.

*Ave Maria Koledar*, New York and Chicago, now Lemont, Illinois: Franciscan Printery. Chief articles used are cited below, exclusive of notes on various Slovene priests.

*1. Savs, Rev. Matija, "Monsignor Fran Jozef Buh," (1923), pp. 60–72.

2. Hugo, P. "Reverend Simon Lampe, O. S. B.," (1936), pp. 77–78.

3. Oman, J. J., "Simon Lampe Zlatomasnik in Indianski Misjonar," (1940), pp. 156–160.

4. Sattner, V. Rev. Hugolin, O.F.M., "Rt. Rev. John Stariha," (1924), 48–61.

5. Sholar, Rev. John, "Rt. Rev. Matija Bilban," (1938), pp. 134–140.

6. Zaplotnik, Reverend J. L., "Monsignor Joseph Buh: Missionary in Minnesota," (1970), pp. 49–84.

7. _____ "Janez Tomazevic Misjonar v Ameriki," (1938), pp. 55-64.

8. _____ "Very Rev. Severin Gross, O. S. B.," (1939), pp. 52–64.

9. _____ "Janez Pavlin Misjonar v Minnesoti," (1946), pp. 93–101.

10. _____ "Janez Zuzek Misjonar v Minnesoti," (1949), pp. 88–106.

11. Cankar, Ivan, "Children and Old People," translated by Anthony J. Klancar and Dr. George Noyes (1943), pp. 197–198.

*Ave Maria*, Rockland Lake, N.Y., a biweekly then later a monthly magazine. Official organ of the Slovenian St. Raphael Society, established in 1909. Now printed by the Franciscan Printery, Lemont, Illinois. Selected issues, as follows:

"Zivel nas dijamantomasnik!", X:296 (August 3, 1918).

"Dva Izvanredna Jubileja Rt. Rev. Msgr. J. F. Buha," XII:23 (January 24, 1920).

"Iz ljubezni do oceta," XIII:400–402 (December 10, 1921), true story told by R. W. A. and translated by Rev. Benvenut Winkler, O.F.M.

"Msgr. Jos. Buh — umrl.," written by H. B. (Hugo Bren, O. F.M.), XIV:54 (Feb. 15, 1922)

(Untitled part of an article) XXIX:34 (April, 1937), dealing with Buh. This seems to be the same story quoted in the biography from St. Stephen, Minn. Anniversary Booklet, 1946.

(Untitled portion of another article), LI:307–308 (October, 1955), telling about Buh's holding services and preaching at the Marian Shrine in Ljubno, Slovenia, 1883.

**Berichte der Leopoldinen–Stiftung im Kaiserthume Osterreichs zur Unterstützung der Katolischen Missionen in America*, Vienna, Austria, established in 1830; references from reports 1852–1893. The society issued 81 reports between 1831–1910, an excellent source on the American missions.

Betten, Neil, "Strike on the Mesabi — 1907," *Minnesota History* 40:340–347 (Fall, 1967); "Riot, Revolution, Repression in the Iron Range Strike of 1916," 41:82–93 (Summer, 1968).

**Bulletin of the Sacred Heart Cathedral*, a monthly established in 1909. Selected issues.

*The *Catholic Directory*, Milwaukee and New York, 1861–1899 and selected issues in the 1900's. Directory for Sacred Cathedral Parish, Duluth, 1901, 1905, 1908. *Catholic Almanac*, Baltimore, 1848. Also Sadlier's Catholic Almanac, 1864–1896.

The *Catholic Outlook*, January, 1926. Special installation number published in honor of the newly installed Bishop Thomas A. Welch. This was a monthly magazine of the Sacred Heart Cathedral.

Coleman, Sister Bernard, "The Wild Rice Problem," *Anthropological Quarterly*, N.S.I., #3:80 (July, 1953).

Cooper, Berenice, "Die Freie Gemeinde (Freethinkers on the Frontier)," *Minnesota History* 41:53 (Summer, 1968).

"Holy Family Church, Belle Prairie," *My Message*, for the St. Cloud Diocese, printed at Techny, Illinois: IV:386 (December, 1919).

*Institute Echoes* published by the Benedictine Sisters established at Sacred Heart Institute, Duluth, 1892 and other select issues.

*Koledar Amerikanskega Slovenca* (Calendar of American Slovene), published by Buh Press in Tower, Minnesota: 1898–1900.

*Koledar* (1971), Celje, Slovenia, Jugoslavia: annual official organ of the St. Hermagoras Society (Mohorjeva druzba). Translated by Reverend F. A. Sedey, Hibbing, Minnesota. Commemorating the eightieth anniversary of *Amerikanski Slovenec*.

LaBud, Sister Verona, "Gopher State and the Development of Duluth,"

written especially for the Benedictine Sisters Diamond Jubilee year in the *CSS Alumnae News Bulletin* (Summer, 1967). It tied in with the jubilees of Eveleth mine and the Duluth, Missabe & Iron Range (DM&IR) railroad, 1892–1967.

*The Record*, official paper of St. John's University and organ of the alumni association. Selected references over the years, especially 1950–1960. The *Scriptorium* also published at St. John's. Selected issues gave the history of the missions and missionaries, especially among the Indians, 1950's-1960's. The Indian Sentinel, Washington, D.C. Selected issues 1944, 1956, 1959.

*Social Justice Review*, XL:280–389 (1947–48), containing Reverend Eugene Hagedorn, O. F. M.'s translation of Pierz's: "Die Indianer in Nord-Amerika: Ihre Lebensweise, Sitten und Gebrauche u.s.w., nach vieljahrigen Aufenthalte und gesammelten Erfahrungen unter den verschiedenen Stammen" (St. Louis: Franz Saler and Co., 1855). "The Indians of North America," has an appendix: "A Brief Description of the Minnesota Territory," translation presented by J. B. Tennelly under "Documents," in *Acta et Dicta* (1935).

*Spominska Knjiga izdana povodam trideset letnice*, published by the KSKJ (1894–1924), printed in Cleveland, Ohio, published at Joliet, Illinois, Reverend J. S. Zaplotnik translation included in Reverend Frank Melovasich notes.

*U.S. News and World Report* LXIX:68–70 (September 14, 1970). News item on the new hope for the American Indian in their department chief in Washington, D.C., Mr. Bruce.

*Villa Sancta Scholastica Quarterly*, Duluth, 1900–1920.

III Printed Sources — newspapers:

A. Minnesota:

1. The *Catholic Bulletin*, St. Paul, Minnesota: weekly, 1911–1922.
2. *Der Kreuzbote*, St. Cloud, official organ for the Vicariate Apostolic for Northern Minnesota, weekly: II, #24 (Freitag, May 23, 1884)
3. *Der Nordstern*, St. Cloud, Stearns County: weekly; report on Pierz's triple jubilee commemorating his death, his priesthood, and his coming to America, in the May 27, 1885 issue; also other select issues from 1878–1906.
4. *Der Nord-Westen*, Little Falls: biweekly, 1882.
5. *Der Wanderer*, St. Paul: Catholic weekly, 1868–1881. Translated by Sister Bede Raetz, O. S. B., Duluth, Minnesota.

6. *Duluth News Tribune*, 1890–1971, under various titles since its establishment.
7. *Duluth Herald*, 1889–1971, under various titles during its early history.
8. "Special Report on a New Kind of American Railroad," a 12-page supplement, advertising the Burlington Northern, *Duluth News Tribune*, September 13, 1970, Sunday edition.
9. *Ely Miner*, 1890–1922. Reverend Frank Melovasich's notes, mostly.
10. *Ely Times*, March 17, 1893; this was the date of Buh's 60th birthday.
11. *Gilbert Herald*, January–April, 1936. Historical series: F. Melovasich notes.
12. *Lake County Advocate*, Beaver Bay, Lake Co., P.O. Millan Lake, 1908.
13. *Lake Superior Catholic*, Duluth weekly, containing official diocesan announcements, 1890.
14. *Little Falls Daily Transcript*, 1880–1971.
15. *Long Prairie Leader*, Todd County, Wednesday, December 19, 1883.
16. *Mesaba Miner* (Chisholm), March 16, 1933. The issue deals with Buh's publication in Tower of *Amerikanski Slovenec*, April 1892 until he sold it to Slovene printers in Joliet, Illinois, under Reverend Francis S. Sustercic, in 1898.
17. The *Mesaba Range*, Biwabik, St. Louis Co., weekly, giving news of Sparta, 1897.
18. *Minneapolis Tribune & Star Journal*, under various titles, 1889–1922.
19. *Northwestern Chronicle*, St. Paul-Minneapolis-Milwaukee, 1865–1922.
20. *North-Western Witness*, Duluth weekly, including the Bishop's official announcements, 1891–1895.
21. *Perham Bulletin*, Otter Tail County, weekly, 1882–1883.
22. The *Register* (Duluth and General editions), 1940–1950's.
23. *St. Cloud Register*, anniversary edition with historical sections, September 10, 1939.
24. *St. Paul Dispatch*, daily except Sunday, 1898–1900.
25. *St. Paul Tagliche Volkszeitung*, the only German daily in the Northwest, Geschichte der kirchenprovinz — St. Paul und ihrer oberhirten, July 3, 1901.
26. *The Catholic Bulletin*, a weekly Catholic paper established in 1910, St. Paul.

27. *Tower Weekly News*, St. Louis County, May 29, 1914.

28. *Vermilion Iron Journal*, Tower weekly, Thursday, July 5, 1888.

B. Wisconsin:

1. The *Catholic Citizen*, Catholic weekly, 1879–1901. Merged with the *Western Chronicle*, the *Catholic Witness*, the *Catholic Review*, and the *Catholic American*.

2. The *Catholic Vindicator*, September 25, 1875.

C. Iowa: *The North-Western Catholic*, Sioux City, July 18, 1901.

D. Illinois:

1. Joliet: *Evening Herald* and *Sunday Herald*, 1908.

2. The *New World*, Chicago, a family weekly, May 16, 1919; June 4, 1920.

3. The *Review*, Chicago, May 28, 1896.

4. The *Saturday Blade*, Chicago, weekly, October 15, 1898.

5. *Edinost*, Chicago Slovenian weekly and semi-weekly published on alternate weeks; started as a weekly in Pittsburg, March 31, 1920.

6. *Amerikanski Slovenec*, Chicago-Tower and then Joliet, official organ (Glasilo) of the KSKJ, 1892–1922; select issues of 1970–1971.

E. Michigan:

1. *Daily Mining Journal*, Marquette, Thursday, March 2, 1899.

2. *Glasnik*, Calumet weekly, December 23, 1910.

F. Pennsylvania:

1. *Nord-Amerika*, German Catholic weekly, Philadelphia, November 24, 1883.

2. The *Philadelphia Times*, daily, Saturday, November 11, 1876.

G. New York:

1. *Catholic Union and Times*, Buffalo, weekly, Thursday, August 2, 1906.

2. *Die Aurora*, Buffalo German weekly, 1881–1893.

4. *Catholic American*, New York City, semi-weekly, November 30, 1889.

5. The *Catholic News*, New York City, 1900–1901.

6. *Glas Naroda* (Voice of the People), New York City Slovenian daily, official organ of the JSKJ. Editor, Frank Sakser, established it in

1892. Copies between 1905–1920. Translations by Dr. Carl Kobelja, Duluth, Minnesota.

7. *Katholisches Volksblatt*, New York City, January 11, 1883 and August 25, 1898.

H. Canada and foreign countries:

1. *L'Union des Canton de L'Oest*, Athabaskaville, Canada: weekly political journal, December 16, 1882.
2. *Zgodnja Danica*, Ljubljana, 1854–1893. From a semi-monthly, it became a weekly. Translations by Reverend John A. Zaplotnik, Gretna, Nebraska (now retired at St. Catherine's Hospital, Omaha), with few exceptions.
3. *Corriere D'Italia*, Rome, Italy: November 16, 1908.
4. *Journal de la Grotte de Lourdes*, France: Sunday, August 16, 1908.
5. *La Domenica de Corriere*, Milan, Italy: November 15–22, 1908.

IV. Books

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# Appendix I

A. Buh family, Lucne, Krain, Austria (taken from *Ordo* 1908, and *Notes*):

1. Grandparents: Urban Buh, born 1777; Maria Kersisnik, born 1780.
2. Parents: Mathias Buh, born 1800; Maria Kosir (Koshir).
3. Brothers and sisters, including himself:

Agnes, born January 3, 1826
Matheus, August 30, 1828
Maria, January 29, 1831
Joseph, March 17, 1833
Michael, September 21, 1835
Jacob, July 3, 1838
Catherine, April 25, 1841; came to America with Buh in 1870; died in Belle Prairie, March 20, 1871.

B. Summary of Buh's own life: a chronology

| | |
|---|---|
| July 25, 1858 | Ordained in Ljubljana |
| 1858–1861 | First Parish, Loski Potok (Laserbach) |
| 1861–1864 | Second assignment, Radecah (Radece) |
| May 27, 1864 | Arrived in St. Paul, Minnesota |
| November 10, 1864 | Joined Pierz at Crow Wing |
| January 9, 1865 | First Indian mission, Lake Winnibigoshish |
| July 18, 1865 | Priests' retreat in St. Paul |
| July 1865–September, 1878 | Belle Prairie, his mission center |
| 1870 | First trip to his homeland, Slovenia, Ecumenical Council (Vatican I), Rome; Pilgrimage to the Holy Land |

| | |
|---|---|
| 1871 | Brainerd started; Belle Prairie preparations for foundation of the Missionary Franciscan Sisters of the Immaculate Conception under Mother Ignatius Hayes (arrived 1872) in America and to Minn., 1873. |
| May, 1875 | Vicariate of Northern Minnesota established Confirmation tour and episcopal visitation with Bp.Seidenbusch |
| October, 1876 | Trip to Canada and eastern United States Philadelphia: U.S. Freedom Centennial (1776–1876) |
| April 1877–June 1878 | Took Father J.B.M. Genin's missions in Wisconsin and Duluth territory along the Duluth-St. Paul RR., and as far west as Bismarck, North Dakota. |
| 1878–1885 | St. Joseph and Perham parishes |
| 1886–1888 | Little Falls-Belle Prairie |
| 1883 | Silver Jubilee: second trip to Europe |
| January 1889 | Call to minister to the Slovenes and others in the mines, Tower, Minnesota |
| May, 1889 | Diocese of Duluth established |
| January, 1890 | Bishop McGolrick installed in Duluth diocese Buh made his Vicar General |
| September, 1892–1898 | Editor and publisher of *Amerikanski Slovenec* First Slovenian newspaper, which Buh helped to establish in 1891 |
| April 1, 1894 | Founding of the American Slovenian Catholic Union (KSKJ), Joliet, Illinois |
| 1899 | Made Domestic Prelate and first monsignor of the diocese |
| 1900 | Buh transfers from Tower to Ely, as center |
| 1908 | Golden Jubilee: third trip to Europe |
| January 23, 1918 | Bishop McGolrick died; Buh became administrator of the diocese or "acting bishop" until November |
| November, 1918 | Bishop McNicholas installed as Duluth's second Bishop; Buh visited Ely; stayed with Rev. |

| | |
|---|---|
| | John Schiffrer in Chisholm, Minnesota, for several months |
| 1919–1920 | Chaplain for the Benedictine Sisters at Sacred Heart Institute |
| 1920 (spring to summer) | St. James Orphanage, Woodland, a few weeks; Chisholm, Minnesota, a few months |
| August 21, 1921 | Buh Mission House at 1124 East Superior Street Duluth, Minnesota |
| February 2, 1922 | Death at St. Mary's Hospital, Duluth, after a brief illness |
| February 6, 1922 | Burial in Calvary cemetery, following funeral at the cathedral church |

# Appendix II

The names appearing in this appendix are those of persons connected with the Buh biography. The authors feel that these sketches add a dimension to the story. They serve as well the reader's interest, concerning the *number* of Slovene priests who came to America to serve in the missions:

Azbe, Rev. Francis J.

Born in Novo Mesto near Dolenske, Carniola, now Slovenia.
Came to America and studied for the priesthood in St. Paul.
1902: transferred to the diocese of Harrisburg, Pennsylvania, where he was appointed pastor of a Slovenian parish at Steelton.
Buh visited him when in the east, especially in 1908.

Bajec, Rev. Francis X.

Born October 28, 1866, in Ljubljana.
Came to America in 1883.
Completed his philosophy and theology in Milwaukee, Wisconsin, at St. Francis Seminary; and university studies at Washington, D.C. at Catholic University of America.
First Mass, September 21, 1890, in St. Paul.
Served as pastor of Rush City, Minnesota, for four years when he was transferred to Fairfax until he was called to St. Paul at St. Francis parish when the pastor, Ivan N. Stariha, was made bishop. Here he remained.

Baraga, Rt. Rev. Frederic (1797–1868)

First of a long line of Slovenian missionaries to come to America.
First Bishop of Sault-Ste. Marie and Marquette.
Worked among the Indians from 1831–1868.
Composed a Chippewa grammar and dictionary; also a catechism and prayer books. His encyclicals to his Indians were models of great teaching and show his great virtues as a person who empathised with those among whom he worked.

Benedictine missionaries in Minnesota among the Indians and others who were contemporaries of Fr. Buh. Most are treated in separate sketches; so they are only named here for convenient summary:

Rev. Thomas Borgerding

Rev. Alexius Edelbrock, abbot from 1875–1889

Rev. Severin Gross

Rev. Aloysius Hermanutz

Rev. Roman Homar

Rev. Simon Lampe — took over Jesuit missions in northeastern Minnesota, 1907.

Rev. Bernard Locnikar, abbot 1890–1894

Rev. Rupert Seidenbusch, abbot 1866–1875; Minnesota's first missionary bishop in the north, 1875–1887.

Rev. Cyril Zupan, later of Canon City, Colorado.

Berghold, Rev. Alexander

1838: Born on November 14 at Moskirchen, Styria.

1864: Came to America under Pierz in the "Buh group."

1864: Ordained by Bp. Grace on October 26; he had received his philosophical and theological studies at Gratz. Said his First Mass at St. Mary's in St. Paul.

1865–66: Assisted in various places; preached missions at Mankato and other centers. That summer, he returned to his native land for a home visit. Upon his return, he had charge of Belle Plaine and its attached missions.

1868: Assigned to New Ulm; helped complete construction of Holy Trinity church; then planned for the building of a rectory, convent and school, 1881.

1880: Wrote a book of poems, "Prärie-Rosen," in German.

1884: Hospital and Home for the Aged built under his direction.

1890: Served New Ulm for 22 years, when he resigned in December, having established eleven churches and cared for many missions. One was 150 miles from New Ulm at Kranzburg, South Dakota. While at New Ulm, he wrote other books: "*Indian Massacre*, an account of the Sioux uprising of August 1862 and a book of travels, *Our Country and its People*; the former has been published in English translation.

1900–1904: Worked in the Diocese of Newark, New Jersey.

1905–1906: Returned to Minnesota, pastor at New Market.

1906: Ill health forced him to resign; served as Chaplain of St. Joseph Orphan Asylum (German).

1907: Returned to his native land and birthplace.

1917: Made Domestic Prelate with title of *monsignor*.

1918: Died in November.

Bilban, Rt. Rev. Mathias

Born February 21, 1863, in Zapogah, near Gorenjske.
Came to America in 1883.
Studied first at St. John's, Collegeville, Minnesota; later at St. Thomas Seminary, St. Paul.
Said his First Mass December 17, 1892.
Called to Tower to assist Fr. Buh, March 1, 1893.
Served two years at the missions founded by Buh at Ely, Virginia, Mountain Iron, and Biwabik.
October of 1896, took up the pastorate of Our Lady of Lourdes in Virginia with missions at: Eveleth, Mountain Iron and Biwabik.
1902: transferred to the Holy Family parish in Eveleth.
1914: pastor of St. Joseph's in Gilbert.
1924: investiture as Domestic Prelate with the title of *monsignor*.
Died: January 13, 1937; funeral and interment in Duluth, Friday, January 15.

Bishops under whom Fr Buh worked in America:

Minnesota:
Bishop Thos. L. Grace, O.P. of St. Paul.
Rt. Rev. John Ireland:
1875–1884: coadjutor
1884–1888: bishop
1888–1918: archbishop
Vicariate of Northern Minnesota:
Bishop Rupert Seidenbusch, 1875–1889.
Duluth diocese:
Bishop James McGolrick, 1890–1918
Bishop John T. McNicholas, 1918–1922
Milwaukee:
Bishop Michael Heiss, Successor to Bishop John M. Henni.
Bishop F. X. Katzer, formerly of Green Bay.
Slovenian friends:
Bishops Baraga, Mrak, Vertin, Stariha, Trobec, among others such as the early abbots of St. John's, Collegeville.

Blazik, Rev. John

Secondary education received at Novo mesto, near his home, Slovenia.
Came to America in 1902.
Studied philosophy and theology at St. Paul seminary.
First Mass said in Pittsburg, Pennsylvania.
Served places in the east around Cleveland and Pennsylvania.

Blaznik, Rev. Aloysius Leo

Born in Ljubljana in 1883.

Came with Fr. Bajec to America, spending two years studying in St. Paul, then at the seminary at Dunwoodie, New York, under Archbishop Farley.

Ordained and said his First Mass, June, 1906.

Later, pastor at a Slovene parish in Haverstraw where Fr. Buh visited him in 1908.

Borgerding, Rev. Thomas, O.S.B.

1861: Born in Indiana; later came to Minnesota and St. John's.

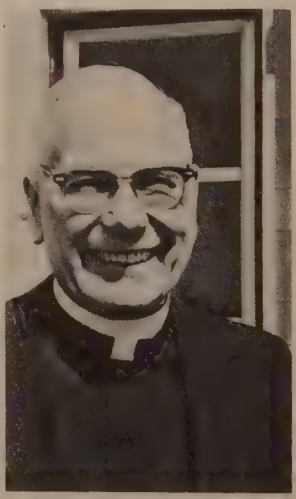
1888–1923: Began at Red Lake

1923–1933: Took over the Lampe missions at Cloquet and northeastern Minnesota

1933–1938: Went to Ball Club, Bena, Cass Lake, Naytahwaush and Island Lake until he became ill.

After illness, he returned to Red Lake for about 10 more years.

1956: Died at St. John's Abbey in the 95th year of his life.



Cashen, Rev. Joseph A.

1894: Born in Baraga country at National Mine, Michigan.

Educated in Michigan and Minnesota schools

College work: St. Thomas, St. Paul, Minnesota.

Seminary studies: Mt. St. Mary at Emmitsburg, Maryland and St. Paul Seminary, Minnesota.

1921: Ordained in Duluth by Bp. McNicholas

1921–1924: Director of the Diocesan Mission Crusade and stationed at the Buh Mission House.

1924–1940: Rector, Sacred Heart Cathedral.

1940–1952: Pastor, Holy Rosary, Duluth.

1952–1970: Pastor, Crosby, Minnesota.

1970: Retired; resident at Holy Rosary parish, Duluth.

Cebul, Rev. Ivan (Janez Cebulj or John Chebul, 1832–1898)

Born in Velesovo, Slovenia, October 13, 1832.
Ordained and said First Mass, November 3, 1855.
Served as assistant in Poljane and in Kranj.
Came to America in 1859 at Baraga's invitation
1878: Went to India as a missionary
1882: Returned to America for 6 more years of missionary activity.

According to the October, 1898 issue of *Anishinabe Enamiad*, Supplement VIII, "Notes," Father Chebul was born in Klangenfurth, Province of Carinthia, Austria (Now Jugoslavia). He was only 24 years of age when he came to the American Indian missions.

"The hardships he endured proved Fr. Chebul to have been a man of unusual strength and determination. His mission embraced Bayfield, Ashland, Bad River, Superior, Keshena, Wis., Duluth, Minn., St. Ignace, Mich., and intermediate points. He spoke the Chippewa language perfectly, and was a favorite among the Indians. His funeral, which took place at St. Ignace, Mich., was one of the largest and most imposing ever held in Northern Michigan. The Solemn Requiem Mass was celebrated by Rt. Rev. John Vertin, D.D., Bishop of Marquette, assisted by Rev. Fathers Faust of Menominee, Pakiz of Calumet, Joos of Dowagiac, Keul of Marquette, and Kunes of St. Ignace."

Champagne, Rev. Pierre J.

1879: Came from Quebec to Minnesota in the Red River Valley under Bp. Seidenbusch, at Red Lake Falls. He took care of the French settlers around Crookston at this same time; an itinerant missionary as Buh himself was for so many years. He erected churches at Red Lake Falls (St. Joseph) and at Terrebonne (St. Anthony).
1881: three church building projects were carried on by him at: Gentilly where Fr. Alex Bouchard was appointed resident pastor; Crookston (St. Anne), where Fr. Pascal Brunelle took charge; and Fisher, where Fr. Champagne made regular mission trips; he directed the erection of a frame church. Later, he had one built at Louisville.
1884: Sent by Bp. Seidenbusch to establish St. Jean-Baptiste parish, Duluth, Minnesota.
1884–1886: pastor here, while he served Two Harbors as a station; it became a mission only later under Buh, 1888.
1884: attended the only mission north of Duluth at Tower; 1885, built the church.

Edelbrock, Rev. Alexius, O.S.B.

Friend and contemporary of Buh in Minnesota
1843: Born in Duelmen, Westphalia.
1848: Came to America with his parents, settling first in Indiana, Iowa, and then Minnesota around St. Cloud.

1857: Enrolled at St. John's, Collegeville, for high school.
1867: Ordained by Bp. Grace September 29.
1867–75: President of St. John's educational program.
1875–1889: Abbot of St. John's.
1889: Resigned; went to New York and founded St. Anselm's parish which became a Priory.
1908: Died there on May 18; interred at Collegeville on May 23.

Erlah, Rev. Phillip Jacob (James)

Born in the diocese of Ljubljana, April 27, 1839
Came with "Buh and the class of fifteen" under Pierz to America in 1864.
Studied sacred studies at St. Francis Seminary in Milwaukee, Wisconsin.
Ordained, 1865
Assigned to the Vicariate of Nebraska; served numerous missions and parishes.
1885: Left Nebraska to serve in the Marquette diocese.
1894; Retired to the infirmary of St. Francis at Chippewa Falls, Wisconsin, where he died.

Ferjancic, Rev. Joseph F., C.M.

1864: Born Goca, Vipavske, Slovenia, December 20.
Educated at Goriza, and Ljubljana in Carniola.
Theological studies were taken at Graz, Styria.
1890: Ordained by the most Rev. G. Aegidium Abb., bishop of Graz, as a missionary of the Congregation of the Missions (CM). He labored in his country under the Bp. of Laibach, until about 1900.
1900–1904: Came to America in the Chicago area.
1904: Entered the Duluth diocese, and was appointed pastor of St. Martin parish, Tower, Minnesota. He served in this capacity until 1930, when ill health forced him to retire from active duty.
1937: Father "Joe" passed on to his reward, Friday, September 24th. He was buried Monday, in the local Tower cemetery.

Franciscan contemporaries of Fr. Buh (O.S.F./O.F.M.):

Rev. Oderic Derenthal (1856–1925)
Ordained in 1880
Spent his years mostly in northern Wisconsin
Served Minnesota missions at: Cloquet, Big Lake, Fond du Lac, Kettle River, Barnum, etc.
Rev. Otto (Oton) Skolla: seventeen years of mission work in America, from Slovenia, 1854–1871.
Rev. Chrysostom Verwyst (1865–1925)
Rev. Casimir Vogt
Worked among the Indians in northern Wisconsin and Minnesota at: Cloquet, Big Lake, Fond du Lac, Kettle River, from about 1878–1907.
Died suddenly in 1915 at Santa Barbara, California.

Gross, Rev. Severin, O.S.B.

Born in Trzica in Gorenjska, January 23, 1829.

Ordained a priest in 1853, serving in various parishes in Slovenia; felt impelled to a more religious life.

Came to America in 1874, through Bernard Locnikar; became a Benedictine. Made his novitiate at St. Vincent's, Latrobe, Pennsylvania.

Came to St. John's, Collegeville, Minnesota, March 21, 1875; was Prior of the abbey under Abbot Bernard.

Served various missions in Stearns County. Earned a doctor of theology; served as vicar general under Bp. Seidenbusch for the Vicariate of Northern Minnesota.

Died at St. John's December 3, 1893.

Gruden, Rev. John C., S.T.L.

Born in 1884 in Idrija, Slovenia.

Came to America with Fr. Bajec.

Studied at St. Paul Seminary.

Ordained in 1907.

After serving a couple of parishes in St. Paul, he went on for higher studies to Catholic University of America, Washington, D.C.

Returned as professor of philosophy at the St. Paul Seminary.

Lives out west since his retirement.

Hermanutz, Rev. Aloysius, O.S.B.

Monk of the Benedictine Abbey, St. John's, Collegeville, Minnesota.

Taught school at the abbey.

1878: Volunteered as an Indian missionary, White Earth, Minnesota, where he remained for 51 years, until death.

1910: Vicar General of Crookston diocese, under Bp. Timothy Corbett.

1929: Died on September 4.

Homar, Rev. Roman, O.S.B.

Born in Carniola, Slovenia, October, 1864.

1883: Came to America with Buh and went to St. John's at Collegeville, where he became a Benedictine monk and was ordained.

1890–1896: Right after ordination he was superintendent of St. John's Indian education program; it was a government-sponsored one for resident schools to aid the Indians beyond the reservation, having been initiated at St. John's in 1885.

1896: When the program was closed by the government, Fr. Roman went to Fond du Lac reservation just west of Cloquet and built Holy Family mission. This took in the Indians of northeastern Minnesota as far north as Grand Marais-Grand Portage along Lake Superior. He was short and stocky, with a strong body matched only by his booming voice. The Indians named him *Animikianaquad*, meaning *Thundercloud.* They loved him as a friend and counselor. He also served White Earth reservation and Ogema.

1953: Closed his active life as an Indian missionary. He completed his life with an oral-aural history and his memoirs are preserved in the abbey archives.

1959: Died March 6, in his 95th year.

Jershe, Rt. Rev. John

1891: Born in Dvor-Jama, 35 miles from Ljubljana.

Came with his family to America when 10 years old.

First settled in Michigan, then to Minnesota, 1902.

Became Buh's "pet" server at daily 8:00 a.m. Mass. Studied at St. John's, Collegeville for secondary studies, college and seminary work. "To the best of my knowledge, I was the last student Monsignor sent to school to study for the priesthood — with eternal gratitude!"

1916: Ordained by Bishop Joseph F. Busch of St. Cloud. Celebrated First Mass at St. Joseph, Chisholm.

1916–1919: Appointed to the old Sacred Heart Cathedral in Duluth. "I was there when Bishop McGolrick died."

1920–1929: Served as pastor at Biwabik with Aurora

1930–1956: Pastor at St. Martin, Tower, Minnesota.

1961: Made domestic prelate of His Holiness, Pius XII, with the title of *monsignor*.

1956–1965: Pastor at Holy Family parish, Eveleth, succeeding Msgr. A. L. Pirnat.

1966: Retired from pastoral duty, at St. Ann's, Duluth.

Jesuit Missionaries (S.J.)

Contemporaries of Father Buh, among the Indians.

Rev. Chonné: Served in Michigan, Wisconsin, and also Ontario, Canada.

Rev. Dominique du Ranquer: Labored at Wikwemiking, Ontario; Grand Portage, Minnesota; Ft. William, Ontario, for about 56 years. Died in 1900.

Rev. Joseph Specht (1855–1915): Worked in Ontario; Grand Portage, Grand Marais, and Beaver Bay, Minnesota.

Rev. Dugas (1862–1925): With the Chippewa at Ft. William and Nipigon; Grand Portage and Grand Marais as well as Beaver Bay in Minnesota.

Rev. Lamarche (1855–1926): Was with the Chippewa as was Fr. Dugas from 1887–1926.

Rev. Eugene Papineau: Missions at Red Lake, Ball Club, White Earth, Ponsford, Onigum, etc. Center was at Manitoulin Island. Died about 1930.

Keller, Rev. George

1853: Came to America with Fr. Augustine Ravoux, when he brought John Ireland and Thomas O'Gorman for seminary studies to France and recruited missionaries for America. Seven seminarians came: Valentine Sommereisen, Francis Hurth, besides Keller from Germany and Anatole Oster, Claude Robert, Louis Caillet and Felix Tissot from France.

1856: Took charge of the German parish in St. Paul at the new Assumption church, until 1858 when the Benedictine Fathers took over. He founded many missions in the diocese.

1871: Became the first resident pastor in Duluth until 1873 when Fr. Genin took charge. Here he built a 3-room rectory.
1873: Returned to the St Paul diocese. Later he went back to France, serving as curate at Lourdes.
1890: Returned to the Winona diocese where he died in 1897.

Kerze (Krze), Rev. Fr.

Born in Slovenia.
Came to America; theological studies at the St. Paul Seminary; worked summers on *A.S.* with Fr. Jager, A. Vilman, A. Smrekar, J. Knafelz, T. Pirnat for Fr. Buh, Tower, Minnesota.
After ordination he went to serve the Church in Ohio, especially in Cleveland and its environs.

Kosmerl, Rev. F.S.

1864: Born at Jesnice in Carniola (Slovenia).
Came to America with Buh in 1883.
1890: Ordained after theology study at St. Paul Seminary; came to the new diocese of Duluth.
1891: Established the German parish of St. Anthony in Duluth.
1906: Ill health forced him to leave St. Anthony's.
Became a doctor of jurisprudence, receiving his law degree at Northwestern University in Chicago.
Professor of Roman Law at the University of Chicago, as time and health allowed.
Died in Chicago in 1948.

Knafelz (Knafeljc), Rev. J. C.

Born in Carniola, 1872.
Came to America and studied for the priesthood at St. Paul Seminary; summers, worked *on* the paper, *A.S.*, with Buh in Tower, Minnesota.
Ordained in 1896.
Pastor of St. Stephen, Brockway, Minnesota; then at Richfield.
1904: Ill health forced him to go west.
Died at St. Francis Hospital, Colorado Springs, 1917.

Lamothe, Rev. Arthur

Came from Canada to Minnesota under Bp. Seidenbusch.
Studied at the Sorbonne in France.
Upon his return, he served in St. Cloud as the official secretary to the bishop.
1888: Appointed pastor of Little Falls, and its surrounding missions (Belle Prairie, etc.)
1944: Died
Known personally by Edna Coleman (now Sr. Bernard). From him, she received much information which became valuable to her as an author, including that in our Buh story.

Lacombe, Reverend Albert, O.M.I.

Buh's friend and contemporary.

Born on February 28, 1827, at St. Sulpice near Montreal.

1840: Entered L'Assomption College.

1849: Ordained at St. Hyacinthe.

1849–1851: Served in the Pembina district, Red River Valley.

1852: Began work among the Crees and Blackfeet around Fort Edmonton and ranged through the Peace River district, N.W. Canada.

1856: Became an Oblate of Mary Immaculate (O.M.I.)

Indians called him "the Man of Good Heart" (*Ars-Okitsiparpi*), having served them from 1852–1872 and again from 1880–1909.

Died at the Lacombe Home of the Poor, south of Calgary at Midnapore, December 12, 1916.

Lampe, Rev. Simon, O.S.B.

1865: Born at Bregovc in Kranj, Slovenia.

1883: Came to America in the "Buh group" under Pierz.

1888: Ordained in St. Cloud after he became a monk. His desire was to be an Indian missionary, but taught at St. John's first for awhile.

Then he volunteered for Red Lake until 1896.

1896–1900: White Earth Reservation and its missions.

1900–1905: Beaulieu, Minnesota.

1905–1923: Cloquet Indian Reservation, which included Brookston and Sawyer.

1923–1936: Back at Red Lake mission.

He was a master of the Otchipwe language. To the Indians he was *Ga-Minotagos* (He to whom they liked to listen.) He spoke to them the truth as "a medicine man of the spirit and a peacemaker." *"He with the pleasing voice"* was also called *Anamie-wassakwanendjigan (Eternal Light)* because they listened to his words which filled the hunger in their souls. Thus he helped light the way to their eternal goal.

1939: He died at 74 on Sunday, November 10.

Lautizar (Lautishar), Rev. Lawrence

1820: Born, December 11, in Srednj Vrh near Kranjskigori; educated in Ljubljana, where he also attended the seminary.

1845: Ordained by Bp. A. Wolf on August 3, and served in parish work in his homeland.

1854: Came to America under Bp. Baraga, Marquette, Michigan.

1858: Volunteered for Minnesota missions as assistant to Father Pierz under Bp. Cretin.

1858: Frozen to death on Red Lake the first winter of service, when on a foot journey across the lake to attend to the sick, December 3.

Pierz buried him at Crow Wing. Later his body was exhumed and placed in Calvary Cemetery, Duluth, Minnesota (1892).

Locnikar, Rev. Bernard, O.S.B.

1848: Born in Bitnje near Gorenjska.

1868: Came to America with his family; they settled in Minnesota, near Albany.

Became a Benedictine monk at St. Vincent Abbey, in Latrobe, Pennsylvania. Transferred to St. John's in Minnesota, desiring to be a missionary to the Indians. However, he became professor of dogmatic and moral theology at St. John's and assisted in various parishes around St. Cloud.

1887: Under Bp. Seidenbusch, he served the mission at Tower, Minnesota, and other stations with Father S. Gross until Father Buh was appointed resident pastor in 1888, arriving early in January, 1889.

At St. John's he served the Benedictine Community:

1875–1877: As subprior of the monastery.

1877–1879: Prior

1890–1894: Abbot; his death was unexpected.

Mihelcic, Rev. Francis (Frank)

1892: Born in Slovenia

Came to America with his brother, settling in Cleveland, Ohio; began philosophy study under the Jesuits there.

Completed theological studies at St. Paul Seminary.

1917: Ordained for the Duluth diocese in June. Assisted during the summer at Sacred Heart Cathedral parish; in November, he came to Ely as Buh's assistant.

1918: When Bp. McGolrick died and Buh administered the diocese, he became pastor of Ely, but was really administrator. Msgr. Buh was titular pastor until his death in 1922, when Fr. Mihelcic's role as pastor became formalized, 1922–1968.

1968: Retirement; continues residence at Ely.

Missia, Rev. Francis

Nephew of the Slovenian Cardinal Missia.

1884: Born in Slovenia and educated by the Jesuits.

1903: Came to America and studied for the priesthood at St. Paul Seminary.

1908: Ordained and retained at the seminary as a master of music and singing. He was a favorite among his students.

1955: Died on May 22.

Mozina, Rev. Luke

1870: Came to America with Bp. Mrak after Vatican I.

1872: Ordained for the diocese of Marquette, Michigan. Served many parishes and missions in the area.

1882: Died.

Mrak, Rt. Rev. Ignatius

Second bishop of Marquette, Michigan, succeeding Bishop Baraga.

1818: Born in Hotohljah near Gorenjska, Slovenia.

1845: Came to America to work with Baraga among the Indians of Michigan, under Bp. Lefevre, Detroit.

1901: Died.

Oblates of Mary Immaculate (O.M.I., French)

Rev. George A. Belcourt, Red River Valley and Pembina Mission, Minnesota Territory.

Rev. Albert Lacombe, secular priest who joined the community, worked first in Minnesota Territory. Then he went to the northwest missions of Canada among the Blackfeet and Cree Indians.

Rev. Joseph N. Provencher, missioner and first bishop of Manitoba Territory.

Rev. A. A. Taché, missioner and bishop of Manitoba, succeeding Bp. Provencher, having first been his coadjutor.

Pembina and nearby St. Joseph Mission were assigned to the Oblates by Bp. Grace, even though they belonged to Minnesota Territory, 1861–1877.

Duluth Diocese invited the Oblates to assume some of its missions since 1903, under Bp. McGolrick.

Red River Valley (upper) belonged to Canada, but with the formation of Minnesota Territory and later Dakota Territory, missions changed hands.

Ogulin, Rev. Anthony

1862: Born in Semic in the Krain district, Slovenia.

Educated in his native land, beginning seminary study at Rudolfwerth.

1880: Came to America with John (Ivan) N. Stariha who visited his homeland and recruited candidates for the Minnesota missions under Bp. Grace. Completed his seminary studies at St. Francis, Milwaukee, Wisconsin; ordained by Bp. Ireland for the St. Paul diocese in 1884.

1884–1888: pastor of Heron Lake, Minnesota

1888—1890: Pastor at St. Peter's with the mission at Redwood Falls where he erected the Church of St. Catherine which he attended from 1885-1897.

1890–1909: Called to take charge of St. Bernard parish in St. Paul.

1924: Made Domestic Prelate with the title of *monsignor.*

Oster, Rt. Rev. Jean Antoine Anatole

Buh's friend and contemporary in St. Paul.

Born in France; came to America with Fr. Ravoux, 1854.

1856: Ordained by Bp. Cretin, St. Paul. Served as diocesan missionary for 41 years, mostly at Mendota, St. Paul, Byrnesville, and Clontarf until 1897.

1897–1902: St. Paul seminary faculty post as professor of ascetic and pastoral theology.

Vicar General of the diocese: April 22-August 16, 1867; again 1902–1910.

1899: Made Domestic Prelate with the title of *monsignor*.

1908: Retired from active duty after 54 years of service.

1910: Died on December 5, the last representative of the "Age of Cretin."

Was a charter member of the Catholic Historical Society, and contributed scholarly works for their publication, *Acta el Dicta*

Pavletic, Rev. Francis X.

1846: Born in Gorica, Slovenia.

1864: Came to America with Pierz in the "Buh class," as a theological student.

1869: Ordained in Allegheny, Pennsylvania, where he continued to serve on various missions and parishes.

Later he was called to the New York area, where he died in 1906.

Pavlin, Rev. John

Born in Podbrezjah near Gorenjska in 1848.

Came to America in 1870 and studied at the St. Francis Seminary in Milwaukee, Wisconsin.

Ordained in the St. Paul diocese in 1873.

He was Buh's first assistant at Belle Prairie, serving: Rich Prairie, Little Falls, Two Rivers (North Prairie) and Long Prairie.

1874: transferred to St. Augustine's in Austin, Minn.

1875: St. Dominic's in Northfield.

After 12 years, he was stationed at Faribault, Minnesota where he died in 1896.

He visited the Slovene settlements of Brockway and Tower, Minnesota; was part of the moving Slovenian spirit inculcated by Fr. Buh.

Pirc (Pirec or Pierz), Rev. Francis Xavier (1785–1880)

1813: Ordained and served parishes in the Krain before coming to America in 1835 to work with Baraga in Michigan.

He was well-versed in agriculture and horticulture, successful in a practical way and a writer in the field.

Volunteered for Minnesota missionary work among the Chippewa in 1852 under Bp. Cretin and in charge of all the mission territory of northern Minnesota.

1873: Retired to his homeland in the Krain.

His Indian name: *Meno-deed* meaning *Good Heart*, which summarizes his life and character.

Pirnat, Rev. Aloysius L.

Brothers of Revs. John and Michael Pirnat of Montana.

1885: Born in Ljubljana, Slovenia.

1902: Came to America, and was ordained for the Duluth diocese in 1908, having completed his studies at St. Paul Seminary.

1908–1911: Pastor in Aurora, Minnesota, at Holy Rosary.

1911: Pastor of St. Joseph, Gilbert.

1915: Transferred to St. Elizabeth, Morgan Park.

1932–1956: Pastor at Holy Family in Eveleth.

1951: Elevated to the household of Pius XII with the title of *monsignor*.

1956: Died and was buried in Eveleth.

Pellet, Rev. Henri

1881: Born in Grenoble, France.

1905: Ordained a priest in Hartford, Connecticut; taught at LaSallette College there for 11 years.

1916: Came to the midwest, pastor of Belle Prairie, Minnesota from June of that year until 1949, when he retired.

1948: Interviewed for the story of Fr. Buh in Belle Prairie.

1955: Died on August 3 and was buried in the local parish cemetery near his sister, Marie Pauline Pellet who died in November, 1946, after years as housekeeper for her brother.

Plut, Rt. Rev. Alois

1841: Born in Krupp near Semic, Slovenia, on June 21.

At Rudolfwert, he took up his classical studies: began theological study at Gorica.

1864: Came to America in the "Buh group" under Pierz.

1865: Ordained by Bp. Grace, St. Paul.

He worked unceasingly in the diocese in various parishes: Stillwater, New Prague, Winona, St. Paul, New Ulm, until he came to Shakopee.

1876–1886: Pastor at Shakopee.

1886: Attended the Provincial Council of Milwaukee with Bp. Ireland.

1887: St. Paul, where ill health made him take an extended visit to his homeland.

1891–1900: New Ulm, Glencoe and Sleepy Eye.

1900: Returned to Shakopee as "irremovable pastor." Honored as Domestic Prelate with title of *monsignor*.

1915: Celebrated the Golden Jubilee of priesthood.
1917: Died on February 21.

Pogorelc, Matija

1868: Born near Rakeka.
1893: Came to America where he first worked in the mines in Ely.
Due to ill health he had to give up working in the mines.
Eventually he went to Msgr. Buh who helped him and started him out in some other work.
After some time in the east and out in Pueblo, Colorado, he returned to Ely where he worked for Buh as general handyman.
With Msgr. Buh's death he tried to set up archives and museums keeping alive the memory of his friend.
He died in the 1950's.

Rezek, Rev. Antoine J., LL.D.

1867: Born in Radovice near Dolenjska, Slovenia February 9.
1887: Came to America and completed his theological studies at St. Francis Seminary in Milwaukee.
1890: Ordination for the diocese of Marquette under Bp. Vertin.
For many years he served various parishes in the diocese.
Between 1906–1907, he wrote the scholarly two-volume "History of the Diocese of Sault Ste. Marie and Marquette," a story of Michigan's early development and the contributions of many Slovene missionaries, among others, to this growth.

Sakser, Frank

1859: Born in Ljubljana, Carniola (Slovenia).
1892: Came to America as a printer and set up his own printery for *Glas Naroda* and *Hrvatski Svijet*. Eventually he set up a printing company that published the annual, *Slovensko-amerikanski Koledar*.
He also conducted a travel agency, serving as an exchange for money, travel, and written materials (books, magazines, etc.)
1922: Established the Frank Sakser Bank in New York which went bankrupt during the depression, 1929–32.
Later, he returned to Slovenia where he was supported by his former employees until his death in 1937, at Sentvid. (Information from J. L. Zaplotnik correspondence).

Salovan, Rev. Francis (Frank)

Born in Stajerske, Slovenia.
Came to America to assist in Minnesota missions.
1906: Resident pastor at Biwabik, until 1913.
Went to LaSalle, Illinois, where he died later.

Savs, Rev. Matija (Mathias)

1870: Born at Brega, parish of Preddvor, Kranj, Slovenia.
1891: Came to America and took up seminary studies at St. Paul Seminary.
Helped Fr. Buh with the publication of *Amerikanski Slovenec*, summers while at the seminary, with two or three others.
1895: Ordained a priest; he spent a number of years as the pastor at Delano, Minnesota; then to Shakopee after the death of Msgr. Plut in 1917.
Wrote an article on Buh for *AMK* (1923).

Schiffrer, Rt. Rev. John E.

Brother of Rev. Anthony Schiffrer.
1884: Born in Stara Loka, near Gorenjska, Slovenia.
Educated through his college studies in Slovenia.
1902: Came to America and studied philosophy and theology at St. Paul Seminary.
1908: Ordained by Archbp. Ireland; said his First Mass at Carroll, Iowa.
July 4, 1908-February, 1909: Replaced Msgr. Buh who was on leave to Europe, at Ely, Minnesota.
From there, he went to Hinckley to fill in for Fr. Max Rieger, and attended the missions of: Scanlon, Carlton, Wright, Cromwell, Moose Lake, Barnum, Floodwood, Beroun, Finlayson, Rice Lake, Rice Station and the newly opened Villa Sancta Scholastica in Duluth.
1910: Organized the parish of Gilbert (formerly Sparta) and served the missions in McKinley and Mt. Iron. In Gilbert, he was the first resident pastor, saying mass in the relocated church of St. Joseph on September, 1911.
1911: Transferred to Chisholm, St. Joseph parish, where he remained until his retirement in 1966.
1951: Elevated on September 18 to Domestic Prelate with title of *monsignor*.
1967: Died on April 11.

Sedey, Rev. Francis (Frank Sedej)

1888: Born in Gorenja vas, Slovenia, September 16.

Father: Anton Sedej, died May 16, 1889.

Mother: Maria Anna Kos, died January 1, 1933.

Elementary education received at Gorenja vas; secondary schooling at Skofia Loka to prepare for schools requiring German for admission; Latin schools (8 years) at Kranj and Ljubljana.

1912: Ordination to the priesthood on July 15 by Bp. Anton B. Jeglic at Ljubljana, having completed theological studies at the seminary in the see city. Assisted in the parishes in Karoska Bela, Polhov Gradec, and Dobrova, Jugoslavia.

1920: Came to America and the Duluth diocese in the late fall, serving as assistant in Virginia; was member of the Buh Mission House in Duluth; and then became assistant in Hibbing at Blessed Sacrament parish, until 1925.

Since October, 1925: pioneer missionary at Cook, Cusson and Greaney.

In Cusson: Ministered to the logging crews of the Virginia and Rainy Lake Company until logging ceased there in 1929.

Later, contract clergyman to the CCC (Civilian Conservation Corps) with offices in Cusson, until their discontinuance in the mid-1930's.

1955: Chaplain, Hibbing General Hospital in July.

1965–1971: Resource person and translator on our Buh story, especially documents and Koledars, as well as letters. This required several languages and the knowledge of the old script in some of them dating back over 100 years ago.

Seliskar, Rev. John, D.D.

Nephew of Bp. James Trobec of St. Cloud.

1871: Born December 16 in Polhov Gradec near Ljubljana.

Here he received his early education through college. When he came to America, Bp. Ireland sent him for higher studies to Louvain in Belgium.

1901: Upon his return, Dr. Seliskar held various teaching posts at the St. Paul Seminary: psychology, cosmology, and later biology; he was highly esteemed by his students.

He held many posts of importance at the seminary and in the archdiocese.

He was a scholarly writer and a lecturer of some note in his day. He wrote for *Acta et Dicta*, official publication of the Catholic Historical Society. It was founded in 1905 and he served as treasurer of this society for a number of years.

He often preached missions for Fr. Buh and others.

Sholar, Rev John

1897: Born at Rudno, Carniola on December 14.

Educated at Drazgose (elementary), Skofia Loka, and began high school at Ljubljana.

1911: He came to America on August 3, having left home, parents and four brothers, with his uncle, Rev. Wenceslaus Sholar, O.S.B., of St. Bede Priory, Peru, Illinois. He completed high school and two years of college at St. Bede Academy and College. He then went to work.

1920: Took up philosophy and theology at St. Paul Seminary.

1926: Ordained by Bp. Edward Dunne, Peoria, Illinois, for the diocese of Duluth, May 29. In June, he went to the Eucharistic Congress in Chicago with his uncle, then to Europe for a home visit in Slovenia. There he saw his older brother James (b. 1896), who had become a priest and earned his doctorate. He was professor at the Ljubljana Diocesan College; he knew 12 languages.

Back in America, Fr. Sholar became assistant pastor in Virginia, Minnesota, at Our Lady of Lourdes parish, for three years.

1930: In the fall, matriculated at Catholic University of America, Washington, D.C.

1933: Received his Ph.D. in philosophy and education. Following his June graduation, he was appointed Duluth Diocesan Superintendent of Schools and Instructor in General Psychology and Philosophy at the College of St. Scholastica.

1937: Called to St. Elizabeth parish, Morgan Park, February 15, where he remained until his death.

1944: Died of cancer March 2 (Friday); buried after a Pontifical Requiem by Bp. Welch and attending clergy, in Calvary Cemetery, Duluth.

Fr. Sholar was a scholar, a quality quickly detected by his students. He was a linguist, having translated most of the documents used in Rev. Joseph A. Cashen's book dealing with the *History of Scared Heart Cathedral* (1936), especially the articles pertaining to Baraga, Pierz, Chebul and Buh. Fr. Cashen has affirmed personally to the authors of the Buh story, his indebtedness to Fr. Sholar's scholarly work. In the Chebul biography, Fr. Sholar acknowledges his permission from Rev. Dr. John Zaplotnik to use his work, *Janez Cebulj Missionar v Ameriki*, published in Ljubljana in Slovenian in 1928, besides other sources.

Skopec, Rev. Andrej (Andrew)

Born in Polhov gradec on November 1802, Slovenia.

Ordained in Ljubljana August 21, 1830.

He came to America, serving various parishes in Pennsylvania: Philadelphia, the first year; 1846–1870, Clarion County's remote missions; 1870–1887: pastor of Hermitage, Mercer County.

1880: Celebrated his Golden Jubilee of priesthood.

Years of failing health brought death October 24, 1887, in Hermitage in the Erie diocese.

Buh visited him when he returned from his 1883 jubilee visit to Europe.

Skolla, Rev. Otto (Oton), O.F.M.

Born in Novo mesto, and was educated by the Franciscans where he entered their order, in Slovenia.

1854: Came to America on December 25.

He labored in the Michigan-Wisconsin territory under Baraga, succeeding to the missions served by Pierz who had gone to Minnesota in 1852.

1879: Died April 24, after 17 years of mission activity, when he returned to his homeland.

He was a lover of poetry and song.

Smrekar, Rev. Andrej (Andrew)

1871: Born November 29 in Goriske, Slovenia.

1891: Came to America, completing theological studies at the St. Paul Seminary and ordained in 1897, for the diocese of Duluth.

He went as assistant pastor to Fr. Buh in Tower.

From there he became resident pastor at Ely.

After three years, he returned to Tower, when Fr. Buh became pastor at Ely; he served Mesaba near Hoyt Lakes as a mission station.

Later, he ministered to the Catholic hospital at Bemidji; then he assisted at St. Anthony parish in Duluth before he left for points in the east, (1905) around Cleveland and Collingwood, Ohio; and then in Chicago. He died February 10, 1913.

He was fond of literature; composed poetry, and translated English pieces of note into the Slovenian language.

Solcne, Rev. John

1861: Born on the 7th of June in Smiednik, Slovenia.

1880: Came to America with Bp. Trobec, taking his seminary training at St. Francis in Milwaukee; ordained by Bp. Heiss there in 1884.

First parish was at Wabasha, Minnesota; then at New Ulm in 1885; Hokah, Owatonna, and St. Paul.

Provided material assistance as a priest, to the Slovenes of Montana, and of Joliet, Illinois in the person of Fr. Sustercic.

Held many responsible positions in the St. Paul diocese.

1915: Died, November 15.

Stariha, Rt. Rev. Ivan N. (John Nepomucene)

1845: Born May 12 in Semic, Slovenia.

Educated by the Franciscans in Novo mesta.

1867: Came to America and studied for the priesthood under J. Vertin and some private tutoring from J. Chebul, both Slovenes who were well-educated in their subjects; also, at St. Francis Seminary at Milwaukee, Wisconsin.

1869: Ordained by Bp. Mrak of Marquette, Michigan. Served in the area until he came to help out in the Minnesota missions under Bp. Grace, 1871–1889.

1890: Appointed Vicar General of St. Paul diocese.

1902: Became bishop of the newly formed diocese of Lead, South Dakota.

1909: Ill health forced him to resign his active work. Returned to his native land.

1915: Died on November 28 at his home in Slovenia, where he had retired following his resignation.

Sustercic, Rev. Francis S.

1864: Born in Vicu near Ljubljana, Slovenia.

1886: Ordained, following completion of his studies.

1891: Came to America at the invitation of Rev. I. M. Solcne of St. Paul. Arrived at Joliet, Illinois. Spent most of his years here, active in: the ministry, education in the schools, and especially sacred music.

Editor of *Amerikanski Slovenec* and *Amerikanskega-Slovenca* after Fr. Buh transferred his work from Tower, Minnesota to Joliet. He also wrote a book, *Pouk rojakom Slovencem.* He desired, as did Buh, to preserve Slovenian culture and to develop a journalistic literature for the Slovenes in America. Only in this manner could these people share in their new country and make upon it a significant contribution that would be mutually rewarding in the new society developing in America.

Tomazin, Rev. Ignatius

1843: Born in Ljubljana on February 4.

1864: Came to America as a theological student under Pierz in the "Buh group."

1865: Ordained on November 5, having completed his theological studies. Came to Crow Wing to assist the aging Fr. Pierz.

After Pierz's retirement to Rich Prairie (now Pierz, Minnesota), he and Fr. Buh carried the burden of central and northern Minnesota missions alone — Tomazin, west of the Mississippi and Buh, on the east. Both knew the Otchipwe language well.

1873: Escorted Fr. Pierz back to Slovenia and his final retirement. Came back to White Earth and his Indian missions around the Mississippi and its lakes in Minnesota, until 1878.

1879–1888: When the Benedictines took charge of White Earth, he went north, first with a few months at Pembina; then he went to Red Lake, working as energetically as before on behalf of the Indians. He built a log church, St. Ignatius of

Antioch. By 1883, he was assigned to missions of mostly white settlers around Belle River and as far south as Kraintown (Albany) in the St. Cloud diocese.
1916: He died by accident on August 25 while in Chicago.

Trobec, Rt. Rev. James

Uncle to Fathers John and Joseph Trobec of Minnesota.
1838: Born on July 10 in Log near Polhov gradec, Slovenia.
Educated in Ljubljana, including philosophy at the seminary.
1864: Came to America in the "Buh group," and finished his theology at St. Vincent, Pennsylvania.
1865: Ordained in St. Paul, Minnesota, September 8.
Became Fr. Buh's first assistant at Belle Prairie.
After 11 months of service there from which he also cared for Two Rivers (North Prairie), Royalton and Rich Prairie, he was appointed to Wabasha southeast of St. Paul. Here he spent 21 years in the Wabasha center, serving many of the attached missions and stations. His zeal and kindness were remarkable.
1887: Called to St. Paul to found the new parish of St. Agnes, where he ministered for 10 years.
1897: Became bishop of the newly formed diocese of St. Cloud, where he labored for 14 years. Poor health caused him to resign his office. He then took charge of the parish of St. Stephen (Brockway, Minnesota).
He often helped out his priest brothers wherever his services were needed as bishop or priest. Many times Buh called on him to assist in the northeastern missions that were mushrooming in the wake of the industries of iron and lumber that were developing in the Duluth diocese.
1921: Died at St. Stephen, Minnesota.

Tomazevic, Rev. John

1840: Born in Breznice near Gorenjske, Slovenia, April 21.
1864: Came to America with Fr. Pierz in the "Buh group."
Since he had begun seminary studies in Gorica, he completed them at the St. Paul seminary, where he was ordained.
Served the parish of St. Anthony, Minneapolis; then he went to Stillwater.
1867: Died at Stillwater, Minnesota.

Trunk, Rev. George M.

1870: Born in Carinthia on September 1.
1909–1912: Came to see America; gathered materials for his book *Amerika in Amerikanci* (*America and Americans*), published in Carinthia in 1912. Contains a short history of every state and is invaluable as a source for historians.
1918: Delegate to the Versailles Peace Conference, signing the treaty on behalf of the Republic of Carinthia.
1921: Came to America to live.
1924–1946: Pastor of St. Joseph Church at Leadville, Colorado, now a Slovenian National Monu-

ment because of his "primitives" decorating the church's interior.

1947–to date: Retired to San Francisco, California, guest of Rev. Vital Vodusek of Holy Nativity parish. He has published other works, translations, and writes a column for the Slovenian newspaper, *A.S.*, even today, 1971.

Tscholl, Rev. John

1874: Born in Slovenia.

1897: Ordained a priest.

1905: Came to serve in the diocese of Duluth, living in Eveleth with Fr. Bilban while he assisted in various parishes, with special charge of Chisholm, Minnesota.

1906: In May, became first resident pastor of St. Joseph of Chisholm, where he remained until 1911.

1907: Started the mission at Greaney, Minnesota, saying mass in the home of Patrick Greaney until 1909, when the church was built of logs, and lasted until 1914 when a new one was built on another site, St. Bridget.

1908: Erected the priest's residence at Chisholm; he also enlarged the church.

1911: Ill health forced him to seek relief out west.

1912: Died at Chehalis, Washington.

Wrote a book on TB (tuberculosis), the disease that afflicted him and finally took his life.

Vilman, Rev. Anton

Born in Slovenia; came to America and was a contemporary of M. Savs during St. Paul Seminary days.

1892: Ordained on December 17.

Assigned to Watkins, Minnesota, where he served as pastor for many years. He built the church in the parish.

He was especially gifted as a writer, assisting Fr. Buh during summer vacations on the editorial staff of *Amerikanski Slovenec*, Tower, Minnesota. His translation of the novel, *Ben Hur*, was acclaimed as the finest edition in the Slovenian literature.

Vrtin (Vertin), Rt. Rev. John

Third bishop of Marquette, Michigan, succeeding Bp. Mrak (second) and Bp. Baraga (first).

1844: Born in Doblicah, from the Bela Krajn region in Slovenia; educated at Novo mesto.

1852: Came to America to do missionary work under Baraga. He completed his studies under both Baraga and Fr. Chebul; the latter taught him philosophy and languages at which he was a master.

1866: Ordained by Bp. Baraga.

1879: Became bishop when thirty-five years of age. He was a dynamic leader of the Church in modern America, as it was shaping up under leadership of many, such as his.

1899: Died on February 26.

Verwyst, Rev. Chrysostom (nee Charles)

Born in 1841

1865: Ordained as a diocesan priest; joined the Franciscans in 1880.

Became an authority on the Otchipwe language and history, having been one of the oldest Indian missionaries of the northwest.

Wrote many articles, contributing to *Acta et Dicta*, the official publication of the Catholic Historical Society of which he was an honorary member.

He was called *Akiwens-Waiabishkindibed* meaning *Old Man with a white beard.*

1925: Died and was buried at Bayfield, Wisconsin. Here at the Odanah reservation he had labored for so many years, working in the surrounding territory occupied by the Indians. He also helped in the Minnesota missions: Cloquet, Fond du Lac, Big Lake, Kettle River, etc., during Fr. Buh's time in this region, until the Benedictines took charge in 1907.

Zakrajsek, Rev Kazimir, O.F.M.

1878: Born in Preserje in May; later became a Franciscan under whom he had received his education, in Slovenia.

1906: Came to America, having been ordained in 1902. He devoted some years in Ohio around Cleveland and Lorain; then he went to New York. Here he founded the St. Raphael Society whose official publication was the *Ave Maria*, a monthly magazine issued at Rockland, New York. He was its chief editor and contributor in the early years. Later its printing center was moved to Lemont, Illinois.

He gave a mission in Ely at the invitation of Msgr. Buh, in 1915.,

Zaplotnik, Msgr. John L.

1883: Born in Luze, Carniola, now Slovenia in Jugoslavia.

1902: Came to this country and studied at the St. Paul Seminary.

1908: Ordained for the priesthood, after which he spent many years among the Slavic peoples of Nebraska.

1925: Went to Catholic University of America, Washington, D.C., where he studied Canon Law, receiving his doctorate in 1927.

1927–30: Pastor at Rock Springs, Wyoming, at Sts. Cyril and Methodius parish. Then for 24 years, at Holy Family in Lindsay, Nebraska; finally, for 12 years at St. Patrick in Gretna, Nebraska.

1937: Honored as Domestic Prelate to His Holiness, with title of *monsignor*.

1966: Retired to Omaha, Nebraska, at St. Catherine Hospital. His hobby over the years of his life has been writing the biographies of Slovenian missionaries in the United States contributing to *Ave Maria Koledar, Acta et Dicta*, and Rev. J. M. Trunk's book appearing in the bibliography of the Buh story, to mention but a few outlets for his sketches. He assisted the authors with translations and research notes, through correspondence.

Zupan, Rev. Cyril, O.S.B.

Brother of Rev. Peter Zupan, St. Vincent in Pennsylvania.

1862: Born in Srakoljah near Oreharj in the parish of Predoslje, Slovenia.

1881: Came to America at the invitation of Abbot B. Locnikar of St. John's, Collegeville, Minnesota.

After some years of service on the missions of Minnesota, especially among the Slovenians, the abbot transferred him to Colorado. Most of his work centered around Pueblo and Canon City, the site of a Benedictine Abbey today.

Two of his sisters became Benedictines and taught school in Pueblo: Sisters Cyrilla and Ludmilla.

Zuzek, Rev. John

1837: Born on December 31 at Lascah, Slovenia.

1864: Came to America under Pierz in the "Buh group," as a theology student. He was ordained by Bp. Grace on November 1 of that year. From May until his ordination, Fr. Buh was his instructor and counselor at the St. Paul Seminary (bishop's residence).

Left for Crow Wing the day after ordination with Buh for the missions under Fr. Pierz.

1865–73: Pastor at St. Peter, Nicollet County.

1873–1901: Transferred to Caledonia.

1904: Returned to Slovenia on account of health, hoping to come back to America and the land and people he had learned to love. He stayed with a brother at Vodice.

1908: Died there on January 3, at seventy years of age.

# Notes

## NOTES TO CHAPTER ONE

1. Francis X. Curran, S. J., *Major Trends in American Church History* (New York: The American Press, 1946), p. 18.

2. William C. MacLeod, *The American Indian Frontier* (New York: Knopf, 1928), pp. 103–104.

3. *The Jesuit Relations and Allied Documents: Travels and Explorations of the Jesuit Missionaries in New France* (1610–17), 73 volumes including two index volumes, ed. by Reuben Gold Thwaites, Secretary of the State Historical Society of Wisconsin (Cleveland, Ohio: Burrows Bros. Co., 1896).

4. Murray's *Classical Atlas*, ed. by G. B. Grundy (London: John Murray, Albemarle St., West, 1904) shows:
- Plate VII: Carniola cut out of the old Roman Empire. Pannonia and Noricum are included in the range of the Julian Alps and the Savus (Sava) River watershed. It is an amalgam of early tribes that made up the Balkans.
- The Savus River joins the Danube at Belgrade.
- Plate I map: Fringes of the future Carniola toward the Alps up to the Savus are shown as part of the old Persian Empire.

5. *The Encyclopedia Britannica*, 11th ed., 29 volumes (1910–1911), Volume V, p. 365, col. 2; p. 366, col. 1.

6. Grace Lee Nute, Ed., "Father Skolla's Report on His Indian Missions," (*Acta et Dicta*, VII, No. 2, Oct. 1936, St. Paul), pp. 217–218.

7. Rudolph Cujes and Vladimir V. B. Mauko, *This Is Slovenia — A Glance at the Land and Its People*, (Toronto, Ontario: Slovenian National Federation of Canada. 1958), pp. 107–114.

8. Ibid., p. 81. This accounts for the fact that so many Slovenes were linguists; hence, her leaders helped make her a "worthy cultural link in this world of many mutually complementary cultures," even in foreign lands such as America, and in

far-off lands such as Africa, India, and other points in the Far East, as well as South America.

9. Louis L. Snyder, *A Survey of European Civilization* (Harrisburg, Pa., 1947) II, pp. 319–322.

10. Cujes, p. 81.

11. Ibid., p. 82.

12. Theodore Roemer, *Ten Decades of Alms*, (St. Louis: Herder Book Co., 1942), p. 32. A. J. Rezek, "Leopoldine Association," *Catholic Encyclopedia* XVI: 52.

13. The Leopoldine Society published *Berichte der Leopoldinen-Stiftung im Kaiserthume Osterreichs*, Vienna, Austria: 1831–1910. Its avowed purpose was expressed in its first volume: "to afford ample help" to some of the more strategic centers in the mission field in order to do most good, rather than scatter small funds over too many places.

14. Cujes, p. 144. Parentheses are additions of authors.

15. Antoine Ivan Rezek, *History of the Diocese of Sault Ste. Marie and Marquette* Vol. I, (Houghton, Michigan, 1906), p. 219.

16. Bernard J. Lambert, *Shepherd of the Wilderness*, (Bishop Baraga Association, Marquette, Mich., 1850), p. 255.

17. Chrysostom Verwyst, O.F.M., *Life of Rt. Rev. Frederic Baraga* (Milwaukee: Wiltzius and Co., 1900), p. 297; Rezek, pp. 216–259.

18. Rezek, p. 219.

19. Ibid.

20. Ibid., Cf. Pierz's letter to the Leopoldine Society, dated Arbre Croche, Nov. 5, 1854. Quoted in their publications.

21. Ibid., p. 231.

22. Rt. Rev. Msgr. Michael Costigan, Rev. Thomas Faulkner, Wm. O'Connell and Robert White, S. J., "Diocese of Rapid City", *Catholic Heritage in Minnesota, North Dakota, South Dakota*, ed. by Ahern. (Publ. by the Archbishop and Bishops of the Province of St. Paul, 1964), p. 195.

23. Rezek, pp. 233, 235, and 259.

24. Nute, p. 218.

25. Rev. William F. Furlan, *In Charity Unfeigned, The Life of Father Francis Xavier Pierz*, (Patterson, N.J., St. Anthony Guild Press, 1952), p. 77.

26. *Gilbert Herald*, Feb. 13, 1936.

27. Rezek, p. 384.

28. Ibid., pp. 385 and 388.

29. *Zgodnja Danica*, March 3, 1859.

30. Bishop James Trobec's panegyric on occasion of Fr. Lautishar's reinternment, Sept. 22, 1892, Duluth, new Calvary Cemetery, taken from the original script.

31. Rev. Alban Fruth, O.S.B. "A Century of Missionary Work Among the Redlake Chippewa Indians" pp. 8–10, quoted from *Acta et Dicta:* Vol. 6, No. 2, p. 279 ff.

32. *Ibid.*, p. 10.

33. Msgr. John L. Zaplotnik, "Monsignor Joseph Buh: Missionary in Minnesota," *AMK*, (1970). Translated by Rev. Francis Sedey, December, 1969, p. 1; he added that Buh's name was Joseph Francis, having added his middle name when he was admitted to the Third Order of St. Francis. Buh *Notes* and *Parish Records* from Lucinah; the latter were obtained through Mrs. Anna Marie Grikis, 1971, from Slovenia.

34. Ibid., and translator's note.

35. *Zgodnja Danica*, VII:168 (1854). This Slovenian periodical was edited monthly by Monsignor Luke Jeran. Published in Ljubljana until 1868; then it appeared weekly. *Catalog*, Ljubljana Seminary, Str. 92 (1858), lists seventeen; efforts of Mrs. Grikis, 1971.

36. Documents in the authors' possession.

37. Frederic Baraga to Joseph Buh, April 4, 1857.

38. *Z D*, July 22, 1858. *Catalog*, Ljubljana Seminary, Str. 92 (1858).

39. Matija Savs, "Msgr. F. Joseph Buh," *Ave Maria Koledar*, 1923, p. 60. Hereafter abbreviated *AMK*.

40. See document, pictured, p. 9.

41. Letter from Fr. John tells Buh a ship is sailing from Trieste to Africa; time and date is given. Document in the authors' possession.

42. *Ely Miner*, February 3, 1922.

43. *ZD*, May 10, 1862, carried following advertisements: *Stars* printed in Ljubljana, 1862; *Jesus in One's Heart*, Ljubljana, 1862, reprinted in 1870, 1880, and 1897. The last edition, 1897, appeared in Tower, Minn., titled *Srce Jezusu*.

44. *Ely Miner*, March 20, 1914.

45. Furlan, p. 232.

46. *Ely Miner*, March 20, 1914.

47. Ibid.; also notes from Interviews and Correspondence.

48. *Z D*, July 10, 1864.

49. *Z D*, June 20, 1864.

50. *Z D*, March 20, 1864.

51. *Z D*, November 20, 1864.

52. J. L. Zaplotnik to Leo Globlirsch, January 23, 1949.

53. *Z D*, November 20, 1864.

54. *Z D*, July 10, 1864.

55. *Z D*, June 30, 1864. *AMK* (1949), Zaplotnik on Zuzek, p. 88.

56. *Z D*, June 10, 1864.

57. *Z D*, October 20, 1864; also August 10, 1864.

## NOTES TO CHAPTER TWO

1. *Minnesota Spans a Century*, Special Committee on Minnesota Centennial, Minnesota Bankers Association, published as a contribution to the Minnesota Territorial Centennial in cooperation with the Centennial Office of the Minnesota Historical Society, designed and created by M. K. Cragun and L. W. Nelson (1949), pp. 4 ff.

2. *Catholic Heritage*, (Section written by Rev. William P. Furlan), p. 42.

3. *Catholic Heritage* (Section on St. Paul by Rev. Marvin P. O'Connell), pp. 23–25.

4. *Acta et Dicta*, V:80 (July, 1917).

5. *Catholic Heritage* (Section written by Rev. William P. Furlan), p. 42.

6. Furlan, pp. 184–5.

7. Ibid.

8. Paul Emile Breton, O.M.I. *The Big Chief of the Prairies: The Life of Father Lacombe*, translated by Hugh A. Dempsey and edited by G. A. Morgan, Palm Publishers, (Edmonton, Alberta, 1955), pp. 1–7.

9. James M. Reardon, "Father Lacombe, the Black Robe Voyageur," *Acta et Dicta*, Vol. V:95 (July, 1917).

10. Ibid., p. 97.

11. Sister Bernard Coleman, Sister Verona LaBud, and John Humphrey, *Old Crow Wing, History of a Village*, Duluth (1968), pp. 9–11, taken from Reverend George C. Tanner's "History of Fort Ripley, 1849 to 1859," based on the *Diary* of Reverend Solon W. Manney in *Minnesota Historical Collections*, X, Part I:151 (1904). In 1850, this fortification was called Fort Ripley in honor of Eleazar M. Ripley, an officer who distinguished himself in the War of 1812 and later became a congressman from Louisiana.

12. Warren Upham, *Minnesota Geographic Names*, Minnesota Historical Society, St. Paul (1920).

13. Daniel Stanchfield, "Lumbering on the Mississippi River," *Minnesota Historical Collections*, IX:336 (1897).

14. *Minnesota Historical Collections*. X, Part I: 182. Interviews with Phillip Randall, Little Falls, Minnesota, September 1956, 1957 and 1958, regarding the Ayer's mission. Mr. Randall was a lawyer and long-time friend of the author, Sister Bernard Coleman.

15. Rev. Solon Manney was the first chaplain of Fort Ripley until 1859 when

he was succeeded by Rev. Ezekiel Gear. His work pertained more or less to work of a chaplain for the soldiers. *Diary* of Solon Manney, quoted in Tanner, p. 182.

16. Manney, also an Episcopalian clergyman, served as chaplain of Fort Ripley from 1851 to 1859. He has written a very interesting account of his work at the fort in Tanner *op. cit.* His work was more or less confined to the fort.

17. Diocese of St. Cloud. *A Century of Living with Christ.* Pastoral Letter and Brief Historical Sketch, 1852–1952, p. 16–17.

18. Original document dated Fort Ripley, Minnesota territory, August 9, 1852, and signed by Captain J.B.S. Todd, Catholic Historical Society, St. Paul, Minnesota.

19. Furlan, pp. 188–189.

20. June Drenning Holmquist and Jean A. Brookins, *Major Historic Sites*, Minnesota Historical Society, St. Paul, 1963, pp. 69–71.

21. Rezek, p. 353, quoting from *Berichte* XXVI, pp. 55–56.

22. Ibid., letter to Leopoldine Society, Sept. 15, 1853.

23. Information from Alex Naganab, Fond du Lac Reservation, 1957 interview.

24. Furlan, pp. 191–192.

25. Furlan, p. 192

26. Furlan, p. 193.

27. Charles Kappler, II, Chippewa Treaty, 1855. Washington, D.C. 10 Stat. 1165, p. 696; 1109, 648.

28. Furlan, p. 195.

29. Pierz, appendix to *Der Indianer*, "Eine kurze Beschreibung des Minnesota-Territoriums," a description of Minnesota Territory, St. Louis (1855), translation in *Acta et Dicta*, VII, Part I: 129 (1935) under "Documents" presented by J. B. Tennelly, on Pierz's views.

30. *Acta et Dicta*, II:278 (July, 1910). Archbishop Ireland's sermon on the occasion of the silver jubilee of the pro-cathedral of the Holy Angels in St. Cloud, Minnesota.

31. Pierz, *op. cit.*, p. 129.

32. Letter of Father Pierz to Rt. Rev. Joseph Cretin from Crow Wing, Jan. 25, 1854, originally appearing in *Annalen der Verbreitung des Glaubens*, Vol. XXII (1854), translation in the archives of the U.S. Indian Office, Washington, D.C. (Schools C 701), from Tennelly documents cited above, pp. 108–118; copy or two in the *Buh Collection*, Duluth, Minnesota.

33. Ibid., p. 115.

34. Ibid., pp. 116–117: Eight-point program suggested.

35. Census Reports of 1850 and 1860, compared.

36. *Catholic Heritage* (Section written by Rev. William P. Furlan), p. 44.

37. Ibid. Also, Colman Barry, *Worship and Work* (Collegeville, Minnesota, 1956), pp. 20–39 and 68. Story of the first foundation of Benedictines in Minnesota.

38. Furlan, p. 200.

39. Coleman *et al.*, p. 28 taken from Furlan, pp. 201–203 and *Minnesota Hist. Coll.*, V, Parts V, VI, XII, and XIV: 407, 530 and 337–338, respectively.

Pierz also writes to his friend, Canon John Novak (1862), about his role in the 1862 Indian troubles. He felt the newspapers exaggerated and twisted the truth. He blames greedy traders, liquor sellers, dishonest officials for having driven Indians to extremes. He boasted of the fact that not one Indian from his six missions took any part in the revolt. (Rezek, pp. 354–355 and published in *Berichte* XXIII: 32, 1862)

40. Coleman, LaBud, Humphrey, *Old Crow Wing*, 1968, p. 28.

41. Ibid., p. 29.

42. Letter of Father Pierz to Canon John Novak. Bishop Cretin's health failed in 1851 and he died on Feb. 22, 1857. Bishop Thomas L. Grace, O.P. succeeded him in 1859, after the panic of 1857.

43. Rezek, p. 357; *Ely Miner*, Feb. 3, 1922; *ZD*, Sept. 10, 1864; Verwyst, p. 390.

44. Joseph Buh to Bartholomew Rejic, Aug. 24, 1864, quoted in *Z D*, Oct., 20, 1864.

45. *Catholic Heritage*, (Section written by Furlan), p. 42.

46. *Glasilo*, K.S.K.J., July 5, 1922, titled *Amerikanski Slovenec* (hereafter *AS*).

47. *ZD*, Jan. 20, 1865, (XVIII, 21–22). Tomazin's letter to his brother.

48. *AMK* (1949) Zuzek, p. 89.

49. *AMK* (1938) Tomazevic, p. 61.

50. Diary of Rt. Reverend Thomas L. Grace's visit to the Red River country by stage August-September, 1861, as reported in *Acta et Dicta* I, Part II: 166–167 (July, 1908).

51. *AMK* (1949) Zuzek, p. 89.

52. Ibid., p. 90.

53. Interviews and experiences of the authors on Indian missions of Minnesota, 1940–1970. The smoking of the peace pipe had passed as a sign of agreement and trust, especially as the pace of western white culture lessened the time one could take to make friends with these Indians who were a people of few words. It is largely a decorative item now, in most places; often it is a collector's item or a museum piece, depicting a ceremonial past in the history of the American/Minnesota Indian.

54. Letter to Cretin including Pierz's Eight-Point Program, Tennelley "Documents" in *Acta et Dicta* VII:104–118 (October, 1935).

55. *AMK* (1949) Zuzek, p. 91, and *Annalen* XXIV:85 (1865).

56. *Catholic Bulletin*, St. Paul, Feb. 11, 1922.

57. *ZD*, July 1, 1866 (XIX, 149–150).

58. See map of Lake Winnibigoshish included with Buh's other mission journeys.

59. Letter written by Buh to *Berichte*, November 1856, #5461.

60. Frances Densmore, *Chippewa Customs*, Smithsonian Institution, Bureau of American Ethnology, Bulletin #86, U.S., G.P.O., Washington, D.C., (1929), p. 123.

61. Charles Eastman, *Indian Boyhood*, Boston (1918), p. 29.

62. Densmore, p. 123.

63. The Belangers moved into their spring and summer home, a wigwam. This left their winter home, a log cabin, for Buh's uses.

64. On account of his age and health, Pierz worked around Crow Wing in the winters. Spring and summer were the seasons of his more strenuous and lengthy mission journeys. From this time on, he always had an assistant missionary with him.

65. *ZD*, September 1, 1865 (XVIII, 203). Pierz wrote to the editor, Luke Jeran, August 1, 1865. He was anxious to acquaint his assistant, ordinand-elect, Ignatius Tomazin, and his coworker, Father Buh, with the Indians and their leaders and the methods of his service to them. He knew he could not continue much longer; so this was one means, among several, he used to transfer his work to others in such a way that would give continuity to what he had begun and to the spiritual development of which he dreamed for his beloved Indians. He recognized the zeal and talents of Buh and Tomazin for Indian work and service as missionaries of the church.

66. Furlan, p. 235.

67. *The Northwestern Chronicle*, (St. Paul), April 5, 1889. Hereafter indicated by *NWC*.

## NOTES TO CHAPTER THREE

1. Buh's *Daybooks*

2. *ZD*, April 10, 1866 (XIX, 85). Letter by James Trobec from Belle Prairie to his former pastor at Polhov Gradec in March, 1866.

3. Furlan, p. 236–37.

4. Sister Grace McDonald, *With Lamps Burning*, St. Joseph, Minnesota: St. Benedict's Priory Press (1957), p. 53.

5. Ibid., p. 113–116. *Berichte,* XLII: 46–47 (Vienna, 1872).

6. Berenice Cooper, "Die Freie Gemeinde (Freethinkers on the Frontier)", *Minnesota History 41*, II: 53 (Summer, 1968).

7. Ibid., from Friedrich Schunemann-Pott, *Die freie Gemeinde: Ein Zeugniss aus ihr und uber sie, an die Denkenden unter ihren Verachtern*, 8–10 (Philadelphia, 1861).

Friedrich Schunemann-Pott (1811–1888) was the spirit of the movement in America having been imprisoned in Germany when the Free Congregations clashed with the government and church authorities. Emigration from Germany to the United States followed the failure of the Revolution of 1848, among whom were some of the "Freethinkers" movement. Here they hoped for the freedom they longed for in religion.

8. Ibid., p. 54–55

9. Ibid., pp. 55–56.

10. Ibid., pp. 59–60.

11. Clara Fuller, *History of Todd and Morrison Counties*, Vol. I, B.F. Bowen and Company, Indianapolis, Indiana (1915), p. 70. Bisson was the charitable donor of the forty acres Pierz received in 1853.

12. Authors received descriptions of the two men, from eyewitnesses in the case of Buh, and oral history handed down in families of the "old settlers" in the case of Pierz.

13. Cf. "Letters of Daniel J. Fisher, A Seminarian in St. Paul" (transferred from New York), in *Acta et Dicta*, I: 48 (July, 1907), one to Bernard J. McQuaid (later bishop of Rochester, N.Y.) in which he states, "There is not half the need of priests here as in New York City. In St. Paul, the largest town in the Territory, there is no need of more than one priest. The Bishop has charge of the Church there and the priest who is assisting him has nothing to do." (Ref. is to Cretin; letter was sent from St. Paul in Feb. 19, 1852.) From 1852 to 1865, Grace finds the influx of white settlers increasing the demand for parish priests; hence, his policy at this time.

14. *ZD*, April 10, 1866 (XIX, 85). James Trobec wrote from Belle Prairie to Professor J. M.

15. Rezek, p. 357. Dermastija, Kovacic, and Pirnat also went into other work.

16. *ZD*, January 10, 1866 (XIX: 13), Father Trobec to John Novak, Nov. 30, 1865.

17. Ibid. (April 10, 1866), p. 85, Trobec to his parish priest at Polhov Gradec, around March, 1866.

18. Zaplotnik, Buh article, p. 4 of Sedey's translation mss., *AMK* (1970), taken from Father Trobec's remarks in later years.

19. *ZD*, July 1, 1866 (XIX, 149–150) quoting Trobec's letter of May 13, 1866. Buh had returned from St. Paul while Trobec was at St. Joseph, and took over the erection of this rectory for their center of work.

20. Ibid. The five-hour walk refers to the 14-mile hike to Two Rivers where he had already "said mass twice in a poor cabin."

21. *ZD*, September 1, 1866 (XIX, 199). Letter of Buh to a priest friend from his mission at Lake Winnibigoshish, June 9, 1866. He left for the northern mission May 19, 1866, Ascension Thursday. Parentheses are the authors'.

Buh was so busy, he took little time for writing letters to his family. This fact is verified by a letter to him from his brother, Michael, dated February 16, 1865

(Slovenian), in which he expresses concern over Buh's health and safety in the wilderness. He teasingly reminds Fr. Buh that in his zeal and labors for the glory of God, which they knew drew him to mission life, not to forget his brothers and sisters at home. Further, Lucinah was without a parish priest as were other villages. (Implication: So many priests were lured off to the American and other missions abroad.) They pray for his health, a long life and complete fulfillment of his highly motivated desire to serve others. (Mrs. A. M. Grikis translation).

22. *ZD*, July 1, 1866 (XIX, 149–150).

23. Ibid. (September 1, 1866), p. 199, Buh's letter.

24. *Berichte*, XXXVI: 61–63 (1866). Report of Father Joseph Buh, July 29, 1866, from Belle Prairie. Parts of this report are given in many of our other sources also, especially *ZD*, September 1, 1866 (XIX, 199).

25. Pierz was well-versed in homeopathy. He passed on much of what he knew to Buh, besides some books on the subject. Doctors were scarce in the wilderness, but distances, roads, and means of transportation made it almost impossible for people of this region to get medical aid. Many missionaries received basic education in homeopathy as part of their seminary training. Information gathered from War II refugees from Europe to the United States by the authors and perusal of some transcripts of university studies from Europe bear out this same fact, 1955–58.

26. *Berichte*, XXXVI:61–63 (1866), based on same letter referred to in footnote 24 and quoted in *ZD*. The authors question the meaning of this word, as given in our translations. Perhaps, the sentence would read better with the phrase: "in spite of their rigid adherence to their own culture and beliefs, the Indians see the necessity" of change.

27. *ZD*, September 1, 1866 (XIX, 199). Buh to a priest friend, June 9, 1866, from Winnibigoshish.

28. Ibid.

29. Ibid. The failures of the Protestant educational effort brought all government grants for this purpose to an end, much to Buh's regret.

30. *ZD*, Nov. 10, 1866 (XIX, 254). Trobec from St. Paul, October 13, 1866.

31. *ZD*, December 10, 1866 (XIX, 277).

32. Eight hundred was given in *ZD*, March 10, 1864 (XVII, 67), when Pierz was in Carniola; and 1400 was the number Pierz reported in *Annalen* XXVIII: 388 (1859). Taken from J.L. Zaplotnik's "Documents: Reverend Lawrence Lautishar in Minnesota", in *Acta et Dicta* VI, Part 2: 275 (October, 1934). The Catholic nucleus of twenty or more in the LaPointe group that migrated to the lakes of northern Minnesota brought the spirit of the Catholic Missions with them. They had already instructed the pagans before any missionary set foot among them. The best example, perhaps, was found among the Red Lake Indians and earlier among those at Grand Portage, Minnesota, on the North Shore of Lake Superior.

33. *Acta et Dicta*, VII: 106–107 (October, 1935).

34. Breton, pp. xiii, 14.

35. Reprinted in the *NWC*, II, #6 (December 21, 1867). Original was Pierz's letter to the bishop of St. Paul thanking him for his help.

36. *ZD*, January 10, 1868 (XXI, 15–16). Buh wrote from Belle Prairie October 30, 1867.

37. *ZD*, September 1, 1867 (XX, 201). Trobec's letter from Wabasha July 18, 1867.

38. St. Stephen, Minnesota (1946), pp. 14–16. These, no doubt, were some of thr fruits of Pierz's colonization efforts, people who had been delayed by speculators.

39. *ZD*, January 10, 1868 (XXI, 15–16), from Belle Prairie.

40. *ZD*, January 17, 1868 (XXI, 22). Father Tomazin's letter to his brother in the fall of 1867.

41. *ZD*, (XXI, 15–16), from Belle Prairie, op. cit.

42. *NWC*, II, #6: 1 (col. 1), December 21, 1867; also *ZD*, XXI, op. cit., from Belle Prairie. Powder in the first paragraph refers to the firing of guns, in the quotation.

43. Ibid.

44. *ZD*, January 10, 1868, (XXI, 15–16). Buh from Belle Prairie, October 30, 1867.

45. Sister Bernard Coleman, *Where the Water Stops — Fond du Lac Reservation*, private printing, copyright: College of St. Scholastica, Duluth, Minnesota (1967), p. 11.

46. *Duluth News Tribune*, Sunday, July 29, 1965 (Centennial, 1856–1956), section B, p. 16. Buh, *Daybooks* and *Ordos*, as well as *ZD* correspondence, passim.

47. Ibid., p. 16.

48. Ibid.

49. Coleman, Fond du Lac story, p. 11.

50. *Duluth News Tribune*, Sunday, July 29, 1956 (Centennial, 1856–1956), section B, p. 16; *Minnesota History* XXXVII (September, 1960), 103–118; also Arthur Larsen's thesis on "The Development of the Minnesota Road System"; parts of the old Vermilion trail are described by Joseph Lepak, son of an old Duluth settler, Martin Lepak, in an interview (taped) with Arthur Roberts, St. Louis County Historical Society; 1965 mss. copy is in author's research file. The authors have traced out parts of this trail and gone over it with friends and relatives familiar with this old territory.

51. Coleman, LaBud, Humphrey, p. 32.

52. *ZD*, February 28, 1868 (XXI, 71).

53. *ZD*, February 28, 1868 (XXI, 71). Buh to John Tomazin from Belle Prairie January 25, 1868.

54. Ibid.

55. Patrick J. Lydon, *History of the Diocese of Duluth*, (Duluth: Greer Printing Co., 1914), pp. 13–14.

56. *ZD*, February 28, 1868 (XXI, 71). Buh to John Tomazin in Carniola.

57. *Der Wanderer*, I, No. 14: 110 (1868). Buh's letter of Saturday, February 15, 1868. At Rush Lake both missioners tried to reconcile the people under Fr. Joseph Albrecht, and Father himself, who remained obdurate even in death. Some of the people desiring reconciliation, attended mass and received the sacraments.

58. *Der Wanderer*, I, #34:270 (September 1, 1868). Buh's letter to the editor, August 25, 1868. Buh's account of the murder is given also in *ZD*, Jan. 1, 1869 (XXII, 6). Apparently Buh's information reflects the neighborhood stories that were rampant about the chief and his untimely death. For a more documented account the reader is referred to Coleman, LaBud, and Humphrey, *Crow Wing* story, on the death of Hole-in-the-Day, pp. 30–31.

59. Material in the files of John Humphrey, Brainerd, Minnesota.

60. *AMK* (1970), Sedey translation mss., p. 9, Zaplotnik's story of Buh.

61. *ZD*, January 1, 1869 (XXII, 6). Buh from Belle Prairie.

62. Coleman, "The Wild Rice Problem," *Anthropological Quarterly* N.S.I., no. 3:80 (July, 1953). Also, Densmore, p. 128 and Eastman, III: "Wild Harvests (Rice)," pp. 233–235.

63. *ZD*, January 1, 1869 (XXII, 6). Buh's letter to his friend, Father Jeran, November 20, 1868.

64. Coleman; Densmore; and Eastman, op. cit.

65. *ZD*, May 14 and 21, 1869 (XXII, 160–1; 169).

66. Coleman, LaBud, Humphrey, p. 32, concerning the development of Brainerd. Buh's increasing mission load was itemized from *ZD*, XXIII–XXVII (1870–1874), regular issues containing Buh's letters to the editor, Luke Jeran.

67. *ZD*, April 1, 1870 (XXIII, 104). Trobec from Wabasha to the editor, March 8, 1870.

68. *AMK* (1970), Zaplotnik on Buh, Sedey translation mss., p. 11.

69. The *Catholic Encyclopedia* in fifteen volumes, IV:423–435 on the "Councils," and XV:303–309 on "Vatican Council I."

70. Ibid, XV: p. 307.

71. Rezek, p. 235.

72. Ibid.

73. *ZD*, (XXIII, 212). Mrak to the editor from Vatican I. Buh and Mrak visited together enroute to Slovenia. The bishop returned to Trieste where he set sail for America via Glasgow, due to conditions of the war. He had a theological student, Luke Mozina, with him. They were delayed in Sicily while their packet ship loaded sulphur. He arrived at Marquette about the middle of October. (Rezek, pp. 235–236.)

74. *ZD*, July 8, 1870 (XXIII, 216). Ljubljana news, giving Buh's itinerary.

75. *ZD*, August 26, 1870 (XXIII, 276). Ljubljana news, highlighting Buh's activities in his native land, and thoughts from his talks.

76. *ZD*, April 15, 1870 (XXIII, 116).

77. *ZD*, August 19, 1870 (XXIII, 268), Ljubljana news.

78. *ZD*, August 26, 1870 (XXIII, 276). The editor was not only Buh's friend, but Reverend Luke Jeran was a devotee of American missions. He aided Buh's publicity efforts for his missions. He himself made a notable contribution to Slovene African missions.

79. *AMK* (1970), Zaplotnik on Buh, Sedey translation mss., p. 11. Buh's sister died in less than a year. *ZD*, September 23, 1870 (XXIII, 305). Parenthetical data from: Lydon in "Notes on the History of the Diocese of Duluth," *Acta et Dicta*, V: 243 (July, 1918).

80. Rezek, p. 235.

81. *ZD*, September 23 and October 14, 1870 (XXIII, 305 and 331). Since 1864 when Buh sailed to America in 40 days, steam-powered vessels made better time.

82. Buh *Daybooks*. Items on the missions checked in *ZD* over these years.

83. *ZD*, August 4, 1871 (XXIV, 252).

84. Robert J. Voigt, *Pierzana*, St. Cloud, Minnesota (1965), p. 29. His gift to the Sisters at Christmas was a bowl of Indian maple sugar.

85. Buh's *Collection* in the hands of the authors. In the collection are many requests for "medicine," bills and statements on his orders from pharmaceutical companies.

## NOTES TO CHAPTER FOUR

1. *Der Wanderer* 14, #39: 3, Col. 3 (July 23, 1881, 5397). Article concerning the Indians at White Earth. Address of George Jejewigstig to Abbot Edelbrock, Buh, and the Benedictine monks present at this ceremony, particularly Father Aloysius, their resident pastor of three years.

2. Ibid.

3. *NWC*, IX: 4 (December 5, 1874).

4. Ibid., IX: 29 (June 5, 1875).

5. *Catholic Heritage* (Section by Furlan on the St. Cloud diocese) p. 48.

6. Lydon, "Notes on the History of the Diocese of Duluth", *Acta et Dicta* V: 245 (July, 1918). Cable (from Rome) reprinted in *NWC* IX: 15 (February 27, 1875). Announcement in the same paper, dated May 1, 1875, is notice of the fact that St. Cloud will serve as the episcopal residence, and that the consecration would soon take place at St. Mary of the Assumption church in that city.

7. See map of the Vicariate, inside front or back cover.

8. *Catholic Heritage*, p. 48, and *NWC* IX: 15 (February 27, 1875). At the same time, Reverend John Ireland was suggested as the Vicar Apostolic of Nebraska, but Grace intervened and had him made his coadjutor.

9. *North-Western Witness* V: 2 (Duluth, June 5, 1895)

10. *AMK* (1970) Zaplotnik article on Buh, Sedey translation mss., p. 16; also Reverend Colman Barry, O.S.B., *Worship and Work*, Abbey Press (1956) p. 125, from a letter of Bp. Grace to Bp. Henni in the Archives of the Archdiocese of Milwaukee.

11. *Catholic Heritage*, Furlan section, p. 48.

12. *NWC* IX: 27 (May 22, 1875). Barry, pp. 126–127.

13. *Catholic Heritage*, p. 48. Barry, p. 127.

14. *AMK* (1970), Zaplotnik on Buh, Sedey translation mss., p. 16.

15. *Catholic Heritage*, p. 48. Barry, pp. 127–128.

16. *Gilbert Herald*, (February 6, 1936); Sedey translation mss., p. 16; and *Catholic Heritage*, p. 48.

17. Furlan, 216–218; 193.

18. Spelled variously in different sources: *flat-train* or *flattrain*.

19. Buh, *Daybooks*.

20. *St. Cloud Register* 4:13 (September 10, 1939).

21. Buh *Diaries*, (1865–1883). Fragments from these years intact. Also Buh *Ordos*, marginal and flysheet notes jotted down as one would use a desk calendar.

22. *The Daily Transcript* I: 4 (Little Falls, Minnesota, September 22, 1880) article in column 1 entitled: "Morrison County, Minnesota: Its Past, Present, and Future. Valuable Information for Immigrants. Western Progress and Enterprise." Fort Ripley and Crow Wing Files.

23. Coleman, *Where the Water Stops — Fond du Lac Reservation*, Chapter 1, p. 4, describing the early trade with the Indians in Minnesota.

24. "History of Morrison County", The Little Falls Daily Transcript, 1:1, Cols. 3–4, part 1. Written in 1876 by order of the county commissioner; revised and up-dated by Nathan Richardson (September 22, 1880).

25. *The Little Falls Daily Transcript*. "In Territorial Days — Little Falls had a District Judge," (Clipping, undated). Also interview of Frank E. Hall by Sister Bernard Coleman, Little Falls, September, 1969.

26. Ibid.

27. Buh *Daybooks*, and his *Diaries*, and *Ordo* (1865).

28. Ibid.; Zaplotnik on Buh, *AMK* (1970), Sedey translation, p. 12.

29. Buh *Ordo* (1875) marked for July 25.

30. "St. Mary's History Traced to 1871," *Little Falls Daily Transcript* (Tuesday, April 4, 1967), p. 8, col. 1.

31. Ibid. Sister Bernard Coleman knew Father Lamothe personally. He came from Canada under the Vicariate Apostolic of Minnesota. He was ordained by Bishop Seidenbusch, sent to Europe for special studies in philosophy at the Sorbonne in

Paris. Upon his return, he acted as Seidenbusch's secretary; then only later did he come to Little Falls, 1888–1944, where Sister Bernard lived. Lamothe interviews and remembrances over these years preserved in the author's files.

32. *AMK* (1946), Zaplotnik on Pavlin, p. 96. He was ordained March 16, 1873, and assisted Buh with his white missions for a year and a half. See sketches of some of Buh's contemporaries, Appendix II, pp. 281–304.

33. *My Message*, IV: 386 (December, 1919), a monthly magazine published for the Diocese of St. Cloud at Techny, Illinois, with the approval of Bishop Joseph F. Busch. Also in the *St. Cloud Register* (September 10, 1939), section 2, p. 13.

34. Buh *Notes, Daybooks,* and *Ordos*, passim.

35. *St. Cloud Register* (September 10, 1939), p. 6.

36. Ibid. Also *AMK* (1923) Matija Savs on Buh, p. 62.

37. *Berichte*, XLII:41 (1872). Weninger to the Leopoldine Society.

38. *St. Cloud Register* (September 10, 1939), section 4, p. 2. Tomazin was the first to leave records at the mission.

39. *Catholic Bulletin* (*CB*), June 26, 1920.

40. Buh *Diaries*, and *Ordos*.

41. See map for the extent of Buh's mission journeys, p. 99.

42. Diary *Notes* and *Ordos*, op. cit., especially the ordo for 1871. Buh might be looked upon as founder of this organization of Sisters in Minnesota so deep was his concern for their coming, planning with Bp. Grace and his work in Belle Prairie.

43. *St. Cloud Register* (September 10, 1939), section 1, pp. 15–18.

44. Buh *Daybooks; Diaries;* and *Ordo* notations (1874).

45. Ibid.

46. Ibid.; also *Sketch 4*, notes received from Father Frank Melovasich, which he gathered at the St. Paul Seminary library and archives.

47. *St. Cloud Register* (September 10, 1939), pp. 15–18.

48. McDonald, p. 231; also Buh *Daybooks* (1873).

49. *St. Cloud Register* (September 10, 1939), section 4, p. 10.

50. Reverend John Seliskar, "The Reverend Francis Pirec, Indian Missionary," *Acta et Dicta*, III (July, 1911), p. 87.

51. Robert J. Voigt, *Pierzana, 1865–1965: The Religious and Secular History of the Community at Pierz, Minnesota*, Mills Creative Printing, St. Cloud, Minnesota (1965), pp. 22–24.

52. Ibid., p. 31. It was built by M. Antonia Herman, O.S.B., as a possible motherhouse.

53. Ibid., p. 26.

54. Ibid., p. 29.

55. Ibid., p. 32; also Buh's *Ordo* (1875), marked for this date.

56. Voigt, *Pierzana*, p. 29.

57. Ibid., p. 32, reference to Nathan Richardson, "History of Morrison County," (1876), p. 77.

58. *Der Nordstern* (August 15, 1878), description of Rich Prairie.

59. Barry, *Worship and Work*, p. 96.

60. Buh, *Ordo* (1875), for this date.

61. *Little Falls Daily Transcript* accounts and other anecdotes recounted by Reverend Henri Pellet (Belle Prairie, 1916–1949) in an interview, June 16, 1948. Notes from Frank Melovasich.

62. Buh, *Ordo* (1875) for this date.

63. *History of the Upper Mississippi Valley*, Minneapolis: Minnesota Historical Society, 1881, p. 691.

64. *Evening Tribune* (Minneapolis), December 31, 1891.

65. Theodore C. Blegen, "Paddles, Wheels, and Wings," taken from the *Gopher Reader*, a joint publication of the Minnesota Historical Society and the Minnesota Statehood Centennial Commission, directed by Russel W. Fridley, Director of the Minnesota Historical Society, and Peter S. Popovich, Chairman of the Minnesota Statehood Committee, edited by A. Hermina Poatgieter, Editor, Gopher Historian, and James Taylor Dunn, Chief Librarian, Minnesota Historical Society, (St. Paul, 1958), p. 160.

66. *The Arrowhead: The Story of the Arrowhead Country from the Age of Stone to the Age of Steel*, written to accompany the pictorial and historical map of the Arrowhead, published by the Hibbing Branch of the American Association of University Women, Irma M. Walker, Historian (1929), p. 13, quoting Laut (1926), pp. 3–76.

67. Gerald Foley, *History of the Diocese of Crookston*, (Private printing, 1960), p. 42.

68. This is the over-all conviction of the authors in reviewing his *Diaries*, *Ordos*, *Daybooks*, and noting small items left in the pages of the *Ordos*: maps he himself had sketched with personal details for his travels, such as miles, hills, portages, etc.; railroad passes for different lines; notations of people living along his apostolic routes. Interviews with persons still living who knew Buh bear out this idea, too.

69. *Duluth News Tribune*: story of Duluth's history taken from two Sunday editions (July 29, 1956 and July 12, 1970), both Centennial editions.

70. Buh *Diaries*, for 1869. Also the Buh *Ordos*, and *Notes* for the itinerary.

71. Rezek, p. 384. Buh had urged friends in Carniola to send Chebul money for this building project. Parentheses are the authors' own additions.

72. See brief sketch on Father Keller, Appendix II, p. 288.

73. *The Catholic Outlook*, II, #9: 66, col. 1–2, (January, 1926), special installation number, published in honor of the newly installed Bishop Thomas A. Welch.

74. Buh, *Diaries* indicate there were 71 or 171. There seems to be some difficulty in reading the number; in the one case the 1 of 171 is marked over. It is not

clear if the first 1 is to be omitted or reinforced in the writing. In any case, it was a large number for this first confirmation class.

75. *Duluth News Tribune* (Sunday, May 24, 1970), p. 5, on the occasion of the opening of the new Radisson Duluth Hotel.

76. *CB*, February 11, 1922.

77. *Gilbert Herald*, January 9, 1936.

78. *Sketch 4*, among Frank Melovasich's notes to us.

79. Zaplotnik on Buh, Sedey translation mss., p. 13.

80. Buh, *Diaries* on Brainerd for these dates.

81. Coleman, LaBud, and Humphrey, pp. 26–30, give insight into these Indian troubles.

82. "St. John's Missions," special section of St. John's, *The Record*, January 18, 1957, carries a triple column, "At the White Earth Mission," (9, #1: 3, cols. 3–5).

83. E. L., Lawson, *Rise and Fall of the Indian Forest Community*, undated pamphlet.

84. *ZD*, June 12, 1874 (XXVII, 189–190).

85. Ibid.

86. Ibid., and issue for July 19 of the same year, pp. 197–198; also checked in Zaplotnik on Buh, AMK, (1970), Sedey translation mss., p. 15.

87. Lawson, *Indian Forest Community*.

88. Foley, p. 9.

89. Ibid.

90. Bismarck was connected by rail in 1873.

91. Buh, *Ordo* (1875).

92. Buh, *Diaries*; other sources mention only 79. The difference is not significant.

93. Buh, *Daybooks*, p. 4. Buh *Ordo* (1882); *Der Nordstern*, June 22, 1882; Foley, p. 18; *Northwest Chronicle*, June 21, 1882.

94. These injustices can be further verified, because documents already cited have shown Tomazin's experiences were merely repetitions of the old problems under different agents and in different places. Innumerable references to these troubles can be found in records of the Minnesota Historical Society, the National Archives in Washington, D.C., and the Archives of the Catholic Indian Bureau, also in D.C., documenting the reasonableness of the position these men have taken, under repeated difficulties.

95. Foley, p. 42.

96. Buh, *Ordo* (1875); *Diaries* (1875).

97. Buh, *Daybooks*.

98. Cragan and Nelson, *Minnesota Territorial Centennial bulletin* (1948), p. 15.

99. Buh, *Daybooks*; see also Breton, p. 11.

100. *Acta et Dicta* I: 170 (July, 1908), from Cretin's Diary.

101. Ibid., pp. 170–171.

102. Buh, *Daybooks.*

103. Breton, p. 72.

104. Ibid., p. 10.

105. Ibid., p. 11, quoting Lacombe, from his *Memoirs.*

106. Ibid., pp. 12–13.

107. Reardon's article on Lacombe in *Acta et Dicta*, V:96 (July, 1917), on the occasion of "Blackrobe Voyageur's" death.

108. Ibid.

109. Ibid.

110. Ibid.

111. Buh, *Diaries*; also *Ordo* (1875), Buh's marginal notes; and Buh, *Daybooks.* Reardon, *The Catholic Church in the Diocese of St. Paul*, 1952, pp. 153–156 and 603, among other sources, tells that Pembina of Minnesota Territory (now North Dakota) belonged to the Diocese of St. Boniface in Canada. This explains the interchange among the people, including the Church and its missionaries.

112. Reardon, St. Paul history, p. 154 and Cretin's "Diary" from *Acta et Dicta I:166*–183 (July, 1908). The only changes Buh may have noted on his visit with Bp. Seidenbusch was the lessened tension of fear of Sioux raids. The plains Indians were more subdued since the Sioux Uprising of 1862, during the Civil War; and the succeeding Sioux trials and hangings.

113. Ibid.

114. Hjalmar Holand, *Westward from Vinland* (New York: Duell, Sloan and Pearce, 1940), pp. 15 and 88–90. Olaf Ohman, a Swedish farmer in Douglas County, discovered the stone in 1898 inscribed with runic characters common in the 14th century in Scandinavia.

115. Buh *Diaries, Ordo,* and *Daybooks.*

116. *St. Cloud Register*, September 10, 1939, pp. 19–20.

117. Ibid. Rev. M. Savs' unpublished notes.

118. *Zgodnja Danica*, February 17, 1871 (XXIV, 55). A day's walk further to the east brought the missionary to St. Stephen-in-the-woods which celebrated its church dedication that same year on, December 26, 1871.

119. *St. Cloud Register*, September 10, 1939.

120. Barry, p. 132.

121. The chromas are reprints of Buh's own oil paintings.

122. *Introductory and Abridged Catechism* (New York: Benziger Brothers). This booklet apparently antedated the Baltimore catechism by about 10 years.

123. *Dopple* here, no doubt, means *double.*

124. "Temperance and Temperance Movements", *The Catholic Encyclopedia* (1912

ed.), XIV: 482–493. Buh (Spiritual Director), *Temperance Union of Crow Wing*, November 1869 and *Father Mathew Total Abstinence Society*, Tower, Minn., 1891.

125. Buh, *Daybooks*.

126. When Pierz was resident at Rich Prairie, there was only one pew, which he insisted was to be reserved for the Sisters at mass, much to their embarrassment.

127. *Ordo* (1875), margins and flysheets, One marvels how so busy a man who had just completed a tour of the Vicariate with his bishop could manage to take care of such ordinary items, down to pretty small details.

128. Brother Gonzague is, no doubt, the Franciscan F. L. Malessy (Malissy) referred to earlier in our story, who conducted the boys' school at Belle Prairie.

129. Buh, *Ordo* (1876).

130. Buh, *Daybooks*, and *Diary* (Special, 1876).

131. Director General Goshorn's Address, bottom of column six.

132. When the author worked with the Indians at Grand Portage, Minnesota, the missionary priest told her and her companion to sound the church bell: (1) to call the children for class and to announce the conclusion of the vacation school day; (2) to request assistance of any kind; (3) to call the parents any time after the children came to classes; or (4) for any kind of emergency. "Ring it any time of day or night and someone will answer," we were told. Experience proved this to be true.

133. Quotation from Buh *Notes* and *Diary* (1876). Louis Francois Lafleche ministered to the Canadian settlements of the Red River Valley, 1844–1856. In 1868, he went up the Red River Valley into Minnesota, offering mass at Holy Cross in Clay County, and at Moorhead. Foley, pp. 41 and 46.

134. Lacombe story and the Riel question taken from Breton, pp. 72–74.

135. Ibid., p. 74.

136. "A New Deal Coming For American Indians?", *U.S. News and World Report* (September 14, 1970) Vol. 69, #11: 68–70.

137. The authors of the present biography make no pretense at a completely detailed history. Our aim is to give a more or less full, but free-flowing and easy-reading story to our readers. The *Ordos* alone would be worthy of a single volume or more. *Letters* and documents could add immensely more, for a complete historical account; *e.g.* receipts and correspondence concerning Buh's financial activities, dealing with property for immigrants, mining properties, etc. are merely mentioned in our story.

138. Zaplotnik on Buh, Sedey translation mss., p. 14.

139. Buh, *Daybooks*.

140. Ibid. Also, "Holy Family Church, Belle Prairie," *My Message*, St. Cloud Diocese, IV: 386 (December, 1919). Zaplotnik story on Buh, Sedey translation mss., p. 17, quoting Fuller's history of Morrison County.

141. This mission is the Indian Reserve at Cloquet, no doubt. Some Indians lived on an island in the St. Louis River along the N. P. tracks.

142. *Ordo* (1877), Buh note on page 48, near the end of June. Sister Bernard Coleman had many interviews with Alex Naganaub, his wife and sister, second generation relatives of Mrs. Paul Naganab (*sic*), in the Superior City vicinity, around 1940–1950's.

143. Buh *Notes* from this lecture series, and *Ordos*, passim.

144. Buh, *Ordo* (1878), during the month of July in marginal notes and flysheets.

145. *AMK*, Zaplotnik on Buh, Sedey translation mss., p. 17.

146. *ZD*, December 31, 1880 (XXXIII, 420). Buh wrote to his friend, the editor, from Perham, December 1, 1880.

147. Buh, *Ordo* (1880), p. 44 (facing) telling of his willingness to take over Father Richard's missions and to finish the church at Belle Prairie. *St. Cloud Register* (September 10, 1939), p. 13. Melovasich notes on Pellet interview. *Gilbert Herald* (March 5, 1936); *My Message*, pp. 386–387.

148. *Catholic Heritage*, section by Furlan, p. 52.

149. Barry, p. 138. Father Aloysius was one of Buh's proteges, having come from Europe with Buh on his 1870 journey. Buh arranged for the continuation of his theological studies at St. John's, Collegeville, Minnesota. See p. 83.

150. Ibid., quoting from Father Aloysius Hermanutz's "Memoirs of White Earth Catholic Indian Mission," XXX.

151. Tomazin's letter to the Leopoldine Society, Austria, *Berichte* (1879) XLIX: 3–11. This tells his view of the whole situation at White Earth and what caused his removal. The same story is recounted in Fruth's account of Red Lake, pp. 12–15, and similarly in Foley, p. 16–24 and 40; McDonald, p. 238; and Barry, 137–138. Tomazin wrote letters to *Der Wanderer*, also, while he attended White Earth and the missions of: Red Lake, Detroit Lakes, Audubon, Glyndon, Hawley, Crookston, and Sand Hill, 1873–1878; then from Red Lake, 1878–1883.

152. Zaplotnik on Buh, Sedey translation mss., p. 13.

153. "Special Report on a New Kind of American Railroad," a 12-page advertisement of the Burlington Northern, *Duluth News Tribune* (Sunday, September 13, 1970), p. 3.

154. Flysheet opposite p. 82.

155. Zaplotnik, Sedey translation mss., p. 17.

156. *ZD*, May 7, 1880 (XXXIII, 148). Buh wrote from Perham April 12, 1880.

157. *Der Wanderer* (July 23, 1881), p. 3; *ZD*, January 19, 1883 (XXXVI, 21–22). Buh wrote from Perham December 12, 1882.

158. *ZD* and p. 18 of the Sedey translation mss., and other excerpts on hand translated by others (January 19, 1883).

159. "Religion and Enterprise," and "Perham the Peerless," *The Perham Bulletin*, II, #52:1 (Thursday, December 28, 1882) and III, #6:1 (Thursday, Feb. 8, 1883).

160. *ZD*, August 17, 1883 (XXXVI, 257–258).

161. *Ordo* (1883); flysheet opposite p. 57; Sedey translation mss., p. 19; and *ZD*, Aug. 17, 1883, op. cit.

162. Zaplotnik, Sedey translation, mss., p. 20. Flysheets in the *Ordo* are missing from page 62–85, so the Louvain connection is not clear. He contacted the rector, vice-rector, and some Sisters of Charity, however. We conclude it was another of his recruitment trips. *ZD*, October 8, 1883 (XXXVI, 304). He was always looking for more Sisters, Brothers and priests or theological students for his bishop, and others in order to develop the works of the church in Minnesota.

163. *ZD*, (December 21, 1883) (XXXVI:404). Sedey mss., p. 20. History of the Franciscans indicates Mother Ignatius had already established a school for girls in Augusta in 1878, with the help of three Sisters. *Little Falls Daily Transcript* (March 3, 1966), the first of two articles on the Franciscan Sisters' Diamond Jubilee by Mrs. Earl Bayerl; and another "History of the Franciscan Sisters," (Tuesday, April 4, 1967), p. 17.

164. *NWC*, VII: 2 (Saturday, January 6, 1877).

165. *Ordo* (1883), p. 83. Also story of his visit in *ZD*, December 21, 1883, (XXXVI:404).

166. Zaplotnik article, Sedey translation mss., p. 20.

167. *ZD*, September 4, 11, and 18, 1885, (XXXVIII:286, 294, & 301–302).

168. *ZD*, January 29 and February 5, 1886 (XXXIX:38, 47).

169. Sedey translation mss., p. 21.

170. *Ordo* (1887), and earlier.

171. Suffragan sees included the dioceses of: St. Paul, LaCrosse, Green Bay, Marquette, and the two Vicariates of Dakota and Northern Minnesota.

172. *Praxis Synodalis: Manuale Synodi Diocesanae ac Provincialis Celebrande*, being a document for the conduct of synods and councils or an operational code, published in 1883 by Benziger Brothers, with a revised edition in 1886. The authors found such a manual among Buh's manuscripts. Similar documents found concern: (1) *Decrees of the Diocesan Synod, St. Paul, Minnesota*, for synods held in 1861, 1863, and 1873. Pierz attended the first; then was excused because of his labors in the far-flung missions among the Indians. By 1873, Pierz had retired to Carniola (Austria). However, the list shows . . . Buh and Tomazin were present, besides fifty-one others and their bishops. (2) *Decrees of the Second Provincial Council of St. Louis, September, 1858.* (3) *Pastoral Letter of the Second Plenary Council of Baltimore*, published by John Murphy & Co., 1866.

173. *Catholic Heritage* (Section by Furlan) pp. 51–52 and 49–50; Rezek, pp. 291–292; and the *St. Cloud Register* (September 10, 1939), section 2, p. 13.

174. *Der Nord-Westen*, Little Falls, Morrison County (Friday, May 26, 1882), I, # 14:1, col. 6, "Morrison County History," tells of the role these three: Pierz, Buh, and Tomazin played in the development of the county and its various communities.

175. Sedey Translation mss., p. 21.

1. "Pillars of Iron," *Duluth News Tribune* (Sunday, July 29, 1956), p. 18A, Centennial edition (1856–1956), Duluth, Minnesota. Cragun and Nelson, Territorial Centennial booklet (1849–1949), pp. 16–18.

2. "Gopher State and the Development of Duluth," a brief history written by LaBud for the *CSS Alumnae News Bulletin*, 24, #2 (Summer, 1967), pp. 8–11. Taken from some materials given by the officials of the DM&IR on the occasion of their diamond jubilee, commemorating the first ore shipment from the *Mesabi Range over the Missabe Road, 1892–1967*.

3. Ibid. First carload of crude taconite from Eveleth in 1965 came in with the symbolic pine tree atop.

4. Cragun and Nelson, p. 19.

5. Duluth News Tribune (Sunday, July 29, 1956), p. 16B, Centennial edition (1856—1956).

6. Lee Kotke, "Women and Society," *Minneapolis Tribune* (Sunday, October 31, 1965) section 1, page 1, featuring Curator, Mary Molek, from whom the authors received invaluable aid, even during the busy, formative period of the archives in 1964. Also Foley, p. 40.

7. Copy in the authors' possession.

8. Father Fortier came down the Red River by canoe from St. Boniface, Manitoba, to care for early settlers at Argyle. Foley, p. 55.

9. Foley, p. 43.

10. Ibid., and *NWC*, September, 1899.

11. Foley, p. 44; *NWC* (June 7, 1895); and Barry, pp. 175–178, which not only details the difficulties of Edelbrock but documents the very human church "politics" that are involved when great men and church leaders are advanced in the hierarchy or changed in an organizational type of development within the church. Also, the *North-Western Witness*, V, #38 (June 5, 1895) p. 2, a weekly paper published every Thursday and serving as the official organ of the bishop of Duluth.

12. Barry, pp. 160–162; Rev. Joseph A. Cashen, *An Historical Review of Sacred Heart Cathedral of the Diocese of Duluth, 1860–1935*, (1936), p. 77. *Catholic Outlook* (1926), p. 66. Reverend Genin requested Sisters for the "first attempt," (in 1881 with four Sisters). In 1884, seven Sisters returned to Duluth and rented a house on Second Avenue East and Fourth Street, and a vacated public school on Second Avenue East and First Street. In 1885, a new school dedicated to St. Thomas Aquinas, was built on Second Avenue West and Fourth Street. It opened in 1886 and continued for nineteen years. In 1888, St. Mary's Hospital under these same Benedictine Sisters, opened its doors on the corner of Twentieth Avenue West and Third Street (later changed to its present site between Fourth and Fifth Avenue East and Third and Fourth Street). Notes from the Benedictine Sisters' Archives, Duluth, Minnesota,

and the oral-aural history which the authors have kept from talks and interviews with "Pioneer" Sisters of the community, 1940 to the present time, 1970.

13. The Boise Fortes group so designated included: Nett Lake, Deer Lake and Sucker Point on Vermilion Lake reservations. Response to Buh's letter to the U.S. Indian Service from Agent M. A. Lesky, dated Feb. 18, 1892.

14. Foley, p. 45.

15. *Catholic Outlook* (January, 1926), p. 155.

16. Zaplotnik article, *AMK* (1970), Sedey translation mss., p. 21. Various interviews by the authors also confirm this. The *Ordos* are filled with memoranda in French, Latin, German, Slovenian, English, and occasional notes in Chippewa. His newspaper subscriptions, letters, and other communications show these same languages, besides Polish and Italian.

17. Ibid., and Buh, *Ordo* (1888), opposite p. 18.

18. Interviews revealed what language facility he must have possessed, for other nationalities felt their language was native to him, too. A few persons expressed the surprise they felt when he died and they learned that Buh was Slovenian. He was *one* with all tongues.

19. *Ordo* (1888), flysheets opposite pp. 18 and 35, where Buh records these events.

20. Buh, *Ordo* (1886), p. 13 and 16; and (1887), pp. 18 and opp. 23.

21. Buh, *Ordo* (1887), pp. 45 and 69.

22. Buh papers and materials from his trunk makes this very evident; also *Ordo* records of subscriptions paid.

23. Flysheet opposite page 15.

24. Flysheet opposite page 23, with list of names, pp. 26, 28.

25. Ibid., and an interview with Reverend John Jershe, August, 1970.

26. Buh, *Ordo* (1888), pp. 64, 67, 70, and 81–82; Jershe, *Interview*. At times, these visits became weekly.

27. Ibid., p. 81.

28. Ibid., opposite pages 83 and 84.

29. Buh, *Notebook*; Sedey translation mss., p. 21; *Catholic Bulletin* (February 11, 1922); Savs, *AMK* (1923), p. 62; and *Catholic Outlook* (January, 1926), p. 153. He was made an honorary member of this organization.

30. *Catholic Outlook* (January, 1926), p. 153 and Sedey mss., p. 21.

31. Philip J. Silvers, *James McGolrick, First Bishop of the Diocese of Duluth*, St. Paul Seminary, Master's Dissertation (1964), p. 28. Foley, p. 48.

32. Silvers, p. 29.

33. Lydon, Duluth Diocesan History, p. 17. Silvers, p. 41, footnote 14.

34. Ibid. Foley, p. 48.

35. Silvers, p. 29 and 30. Also *North-West Chronicle* (January 3, 1890), p. 8.

36. Lydon, History, pp. 19–20; *Duluth Daily Tribune*, (Friday, January 10, 1890), p. 4; and the Sunday edition (January 12, 1890), p. 1; and Monday's daily issue (January 13, 1890), p. 4.

37. Ibid.

38. Silvers, p. 42; Savs, *AMK* (1923), p. 63. See also *Acta et Dicta*, V: 242–245; and Zaplotnik, *AMK* (1970), Sedey transl. mss., p. 22

39. Letter from Buh to McGolrick, November 3, 1899.

40. *Ordo* (1890) opposite p. 13.

41. Mrs. Anthony Yapel (Barbara Nemanich, Soudan, Minnesota): *Report* (1965) to the authors. *Dedication Bulletin of the New St. Anthony's Catholic Church* (June 8, 1958), p. 6.

42. The *Catholic Bulletin* (May 31, 1919), p. 7, a five-column spread on Ely, Minnesota. The Ely rail line was completed in November, 1888.

43. F. S. Kosmerl said his First Mass in Tower, fall of 1890.

44. *Catholic Outlook* (January, 1926), p. 153; *Acta et Dicta* V: 278; and *Lake Superior Catholic* I, #23:1 (August 9, 1890).

45. *Ely Miner* (May 2, 1902). Buh had urged attendance by all, so the church was packed.

46. *Catholic Directory* (1905), p. 90.

47. Sedey translation mss., p. 22. Notes of the authors from sundry interviews.

48. Flysheet opposite p. 75, in September 1890 *Ordo*.

49. Zaplotnik, Sedey translation mss., p. 27.

50. *Ordo* (1890), p. 80.

51. Rev. M. Savs mentions going to see the reservation with Buh when he was a seminarian. Other clergy mentioned accompanying Buh, but none spoke of taking his place.

52. *Ordo* (1891), p. 54. He attended many graduations. Even today, many people proudly say, "Father Buh gave me my diploma." Others declare, "Ours was the first (or last) class to receive our diplomas from Monsignor Buh." Interviews, *passim*.

53. Ibid., p. 58.

54. Ibid., p. 61.

55. Ibid., opposite p. 18.

56. *Ordo* (1890), p. 41.

57. *Ordo* (1889), opposite p. 91.

58. Ibid., pp. 39 and 52. These are only two examples among many, *Ordos*, passim.

59. Yapel *Report* and Savs, *AMK* (1923), p. 64, states: "From Tower, he established missions at Biwabik, Hibbing, Virginia, and Eveleth in the years 1890, 1891, and 1892."

60. Ibid.. The church was 48 x 22-feet, and Buh said mass the first time there on July 2, 1893, according to Zaplotnik, Sedey transl. mss., p. 23.

61. Zaplotnik, Sedey transl. mss., p. 23.

62. Buh, in the *Ely Miner*, March 20, 1914. Years later, Buh went to visit O'Haras in Biwabik from Tower after Sunday Mass, preferring to "walk the 14 miles rather than riding over that corduroy road." (Father Jershe Interview). This shows that over the years the poor roads continued, until very recent times.

63. Ibid.

64. Yapel report, 1965.

65. Reverend John Sholar, "Mathias Bilban," *AMK* (1938), p. 137.

66. Yapel report.

67. *Ordo* (1893), p. 97.

68. *Catholic Bulletin*, May 10, 1919; *Catholic Outlook* (January, 1926), pp. 133, 149, 155.

69. *Catholic Outlook* (January, 1926), p. 155; Sholar, *AMK* (1938), on Bilban p. 137.

70. Sedey translation mss., p. 23.

71. Mary Golob, *Interview* with the authors, Saturday, October 12, 1968. Arranged through the courtesy of Reverend Francis Sedey, our translator and one of our informants who knew Buh and often told us firsthand bits of information. He also enriched translations by personal *Addenda*, 1967–1970.

72. Yapel report. *Ely Dedication Bulletin*, p. 6.

73. The 9:00 A.M. Thanksgiving Day services were solemnized by a special blessing of the new clock. *Ely Miner*, November 21, 1902. The dials of the clock were visible all over the city — a landmark, *Ely Miner*, December 5, 1902.

74. Yapel report.

75. Ibid.

76. *Ely Miner*, (November 30, 1900), p. 1.

77. Ibid.

78. Zaplotnik, Sedey transl. mss., p. 27.

79. *Dedication Bulletin*, p. 3. Letter of Laurence A. Glenn, then Auxiliary Bishop, Duluth, to Father Mihelcic on this occasion, Ely.

80. Ibid., p. 4. Letter of Father Frank Mihelcic to his parishioners.

81. Interview with Father Mihelcic by the authors, August 12, 1970; *Ely Dedication Bulletin*, pp. 10–11.

82. Zaplotnik, Sedey translation mss., p. 22.

83. AS, (March 18, 1892), I, #131; Sedey translation mss., p. 22; and Savs, p. 65. *Koledar* (1971), Celje, Slovenia, Jugoslavia, Mohorjeva druzba (St. Hermagoras Society), pp. 131–133, excerpted translation by F. A. Sedey, January 29, 1971,

where the editor "Joze Bajec pays tribute to the eightieth anniversary of *Amerikanski Slovenec.*"

84. Zaplotnik, Sedey translation mss., p. 22–23; *AMK* (1923), Savs on Buh, pp. 65–66.

85. Reverend John Jershe, *Interview* notes, August 3, 1970.

86. Ibid., and Savs, p. 66.

87. Perusal of issues of Sakser's newspaper confirms his philosophy. He issued *Glas Naroda* (Voice of the People), owned and published by the Slovenic Publishing Co., Inc., located at 82 Cortlandt St., Borough of Manhattan, New York City. Frank Sakser was the president of the corporation since its inception in 1892, soon after his arrival in America. The authors received assistance in the translation of the editorial thought in these papers from Dr. Carl Kobelja, professor of philosophy at the College of St. Scholastica, who came to America from Jugoslavia.

88. Savs, p. 67. Comparison of Leo Goblirsch translation and notes from Frank Melovasich and authors' notes gathered from C. Kobelja and some "stories" handed down by oral-aural history led to this conclusion.

89. Ibid.

90. Ibid.

91. Ibid., p. 68.

92. Celje *Koledar* (1971), Sedey excerpted translation.

93. Max Buh moved to Joliet to continue the paper. Later he moved back to Ely. *Ely Miner*, February 20, 1903. Here he joined the *Ely Miner* staff, according to the May 29, 1903 issue. Not long after, he moved to Pueblo, Colorado, where he died in early April, as reported in the April 13, 1906 issue.

94. Zaplotnik, Sedey translation mss., p. 23; file in Immigration Archives at the University of Minnesota, Minneapolis, open to the authors through the courtesy of Mary Molek. The catechism is a 39-page edition. Buh had printed a similar short edition in Chippewa which he wrote from Baraga's works; his writings in Chippewa also included prayer book and Bible history stories for his Indians, when he worked among them from Belle Prairie.

95. First edition (1898) in possession of the authors.

96. *Ordo* (1893), p. 73. The authors do not know if this was a private, single copy, or whether this translation found other readers and therefore required printing. Buh's 1898 *Koledar* contained an article on American Slovenian Missionaries, pp. 27–34. Two of those pages, 29–30, were devoted to Bishop Baraga. This was the time that Rev. Chrysostom Verwyst, O.F.M., was writing his book on Baraga, published in 1900, and cited in Chapter I of this book. It is interesting to learn of Buh's contribution to this first great edition on Baraga.

97. *Mesaba Miner*, March 6, 1933.

98. Savs, p. 65. Notes from many interviews the authors carried on.

99. Buh, *Notebooks*, undated. Zaplotnik, Sedey translation mss., p. 23. Translator's note: Buh took a piece of his stole and a bit of bone as a souvenir, at the exhumation.

100. *Northwestern Witness* (Thursday, September 29, 1892), p. 4, cols. 3–6, "A Martyr of Duty." The same eulogy quoted in chapter 1 was taken from the Trobec mss., which is reprinted in this paper.

101. *The Ely Times*, III, #15:1 (Friday, March 17, 1893). Under Archbishop John Ireland, the Church of the U.S. held an historical and ecumenical display at the Exhibition.

102. Zaplotnik, Sedey translation mss., p. 23.

103. *Koledar Amerikanski Slovenca* (*KAS*), (1898), pp. 37–38, which gives a brief history of the foundations of KSKJ. Since this is from Buh's press, the authors consider it primary source material on the spirit and founding of the union.

104. Ibid., pp. 39–68, lists the officers and membership according to lodges or chapters.

105. Ibid., p. 38. The Grand Carniolian Slovenian Catholic Union is the KSKJ. Later another organization formed, the South Slavic Catholic Union (JSKJ). But the KSKJ is still strong today.

106. *NWC*, July 8, 1898; July 22, 1898; and notes from Frank Melovasich taken from *Spominska Knjiga* izdana povodam trideset letnice, published by the KSKJ (1894-1924). p. 30, published at Joliet, Illinois, but printed in Cleveland.

107. Buh *Collection*.

108. *Ely Miner*, August 1, 1902.

109. Savs, *AMK* (1923), p. 70. *Catholic Heritage* (section by Costigan and others), p. 195. *Ely Miner*, October 31, 1902.

110. Savs, p. 70.

111. *Duluth News Tribune* XVII:1 (December 13, 1898); clipping in Buh's papers from a Duluth paper, undated, but it must have been from November of the same year. The *Minneapolis Tribune* (Sunday, October 30, 1898), p. 5. *The Last Indian War in the United States, October, 1898* (Fought between the U.S. Third Infantry commanded by General Bacon and the Chippewa Indians led by Chief Bug-o-nay-ge-shig), Northern Minnesota Publishing Co., Walker, Minnesota, 16 pages (unpaginated).

112. *The Saturday Blade* (Chicago: October 15, 1898), p. 1, had one of the most picturesque articles on the Bear Island Indians who were forced to surrender the braves who sheltered their chief. See also refs. to the trouble in Folwell, IV, pp. 318, 320, 322, and McDonald, p. 244.

113. *The Sunday Tribune* (Minneapolis: October 16, 1898), p. 1

114. Zaplotnik, Sedey translation mss., p. 27.

115. Rezek, pp. 323–324. A. J. Rezek was one of the thirty young men ordained to the priesthood under Bishop Vertin. The *Daily Mining Journal*, #4526:8 (Thursday, March 2, 1899), a daily published at Marquette, Michigan; it was found among the Buh papers in possession of the authors. *Ordo* (1899), p. 15. *ASK* (1900), p. 70.

116. *North-Western Witness*, II, #60:1, (May 9, 1891), published in Duluth, Minnesota, every Saturday by Jacob Laux; it contained all official publications of the bishop.

117. *Acta et Dicta*, V;244; *Catholic Bulletin* (February 11, 1922); *Duluth Register*, a Catholic weekly, (November 17, 1940); *Directory* of Sacred Heart Cathedral Parish (1905).

118. Silvers, p. 43. Since 1918, this is canonically improper.

119. Ibid., including reference to a letter dated November 3, 1899, and from letters on file from McGolrick to Buh. Evidence is also on hand from interviews with priests who knew Buh. Also, Savs, *AMK* (1923), p. 63.

120. *Duluth Evening Herald* (Thursday, December 28, 1899), p. 8. *Ely Miner* December 22, 1899.

121. Document conferring the honor on Buh, given as translated by Lydon, *History of the Diocese of Duluth* (1914), p. 15.

122. *NWC* (September 12, 1890), p. 5, cols. 1–2. The actual Silver Jubilee day was September 8, the day of ordination twenty-five years before — feast of the Nativity of the B.V.M. Also cited in the Sedey translation mss., p. 27.

123. Ibid. (Friday, September 24, 1897), pp. 1 and 8, six columns.

124. Lydon, *History*, pp. 14–15; same is quoted in the *Catholic Outlook* (1926), pp. 28–29. Various *Directories*.

125. The *Duluth Evening Herald* (Thursday, December 28, 1899), p. 3, "Title Conferred;" *NWC* (January 5, 1900); and Zaplotnik, Sedey translation mss., p. 25–26. The authors have presumed to incorporate some material from all three sources to complete the picture and thought on this occasion, including the quoted portions. *Ordo* (1899), opposite p. 33, indicates Buh was getting his "purple" wardrobe ready as early as October, in preparation for this event.

126. *Duluth News Tribune* (Thursday, April 6, 1899), p. 3. Articles on the teachers convention and on the Indian school were in columns 3 and 5, respectively.

127. *Ordo* (1889), opposite p. 34.

128. Ibid., opposite, p. 35.

129. *Ordo* (1891), opposite p. 13.

130. Letters: M. A. Leahy (La Pointe Agency) to Buh, February 18, 1892; J. Olcott to Buh (LaPointe Agency), February 19, 1897; Otis O. Benson (Superintendent and Physician, Vermilion Lake School) to Buh, September 29, 1912, and January 31, 1914. *Ordos* (1890), opposite p. 94 refers to the government farmer; (1889), p. 101 concerns the government teacher and other such references, *passim*. The Leahy letter involved correspondence with the Department of Interior (Bureau of Indian Affairs), Washington, D.C.

131. Fruth, pp. 29–33, quotation from p. 33.

132. Foley, p. 29.

133. The *Minneapolis Evening Journal* (July 4, 1892), p. 2, "Noble Red Man."

134. Silvers, p. 51, quoting from the *Duluth Daily Tribune* (February 8, 1892), p. 4.

135. Statistics and listing of Chippewa Indian missions were taken from a typed note in Buh's *Ordo* (1920), but data may have been collected earlier, as letters from Father Aloysius Hermanutz to Buh bear out. Buh, as vicar general, was the person responsible to the bishop for such reports. However, his love for the Indians, no doubt, would have him collect and keep such information for his own purposes in working with them, in his contacts with agents, and in his talks to groups or articles in the newspapers, for assistance and information.

136. Foley, p. 50.

137. Fruth, pp. 15–28; Barry, p. 140, 198. Sister Bernard Coleman knew Father Simon and obtained a lot of information from him firsthand. She also visited many of the reservations, especially Cass Lake, Fond du Lac, Redlake, Mille Lacs, etc. between 1941–1970; so she is thoroughly familiar with people, places, culture, and conditions.

138. *Der Nordstern*, undated clipping among the Buh papers, (however, it must have been a 1906 issue), describing Simon P. Lampe's silver jubilee celebration. Buh attended the festivities, among other missionaries and friends, including Abbot Peter Engel. The Jesuits were represented by Reverend Joseph Specht from Garden River, Ontario, whom Lampe knew when Specht took care of Grand Marais-Grand Portage and the Canadian missions. Present also were Benedictines, five Franciscans, besides diocesan priests. One can judge the attendance by the fact that 600 communions were given. This was another of those festivals that Buh loved.

139. Barry, p. 146 and footnote p. 410, #29.

140. *ASK* (1900), p. 74.

141. *Der Nordstern* (July 26, 1906), p. 5.

142. *Ely Miner*, July 27, 1906.

143. *NWC*, p. 16. The cathedral parish donated $5,000; Father Kosmerl personally raised a matching sum of $5,000, through fund-raising techniques he learned, no doubt, from Buh. Many gifts were made to the church. Among these a "1700 pound bell by Joseph Kerst of St. Paul," family of Mother Scholastica Kerst, foundress of the Benedictine Sisters of Duluth in 1892 and their first superior (prioress) until her death in 1911, at St. Scholastica. At this writing, the old church still stands (1970). Recently, it was razed to allow for Duluth's urban renewal program, 1971–1972.

144. Ibid. Reference to the event is made in Buh, *Ordo* (1891), p. 44. As vicar general, Buh witnessed most incorporations.

145. Ibid. Sister Bede Raetz gave the authors a verbal picture of the man, the church, parish, and school. She taught at the school under Father Kosmerl from 1902–1904; she returned there under Father Hufnagel in 1907.

146. *Ely Miner*, innumerable references of friends coming and going to see their admired friend. The paper is a weekly, as cited before, so the issues pile up a lot of news in a year, not to speak of almost thirty years.

147. *Ely Miner* for July 31, 1903, gives the population "from the Range Towns Directory," as follows for 1903 as compared with 1901: Ely (500), a large increase; Soudan (2200), a decrease; Tower (1760), a small increase; Virginia (4500), a large increase; and Winton (500), a comparatively large increase.

148. *Ely Miner*, April 6, 1898.

149. Ibid., March 15, 1901. Reverend Roman Homar, O.S.B., came up from Cloquet to help Buh with Forty Hours, from Sunday to Tuesday noon. While here, Father Homar took part in the St. Patrick Day events at which he spoke.

150. Ibid., May 17, 1901; October 20, 1905;

151. *Ordo* (1902), p. 34, *Ely Miner*, May 9, 1902. Repeat performance to be given on October 5 and 6, reported in the newspaper, September 30, 1904, and October 7, 1904.

152. Anatole Oster, *Personal Papers*, letter of Buh dated December 4, 1906. From Frank Melovasich's notes taken at the St. Paul Seminary Museum, given to the authors.

153. *Ely Miner*, November 8, 1901.

154. Ibid., November 15, 1901.

155. Ibid., March 14, 1902.

156. *Ordo* (1902), opposite page 16.

157. *Ely Miner*, February 5, 1904.

158. Savs, *AMK* (1923), p. 65.

159. *Ely Miner*, October 9, 1903; February 5, 1904; December 22, 1905; January 5, 1906; June 8, 1906 issue reports a visit of several days. Father Salovan, his assistant, took his place during the week's absence. April 16, 1909 reports another week for Buh in Duluth. August 27, 1909 issue reports Buh's attendance at the diocesan clergy retreat the preceding week.

160. Ibid., January 5, 1906.

161. *Ely Miner*, July 5, 1907, article entitled, "Firemen Won the Library," a set of 115 volumes of standard works, donated by the merchants of Ely.

162. *Joliet Sunday Herald*, IV, #155:1 (Sunday, May 31, 1908), published at Joliet, Illinois. Column 7 tells the story, "Fifty Years in the Priesthood." The two Slovene bishops were James Trobec and John N. Stariha. The special address, eulogizing his friend, Buh, was delivered by Bishop Trobec. Zaplotnik, Sedey translation mss., p. 27.

163. Ibid.; *Ely Miner*, June 5, 1908.

164. O.S.F., Souvenir card (1858–1908), among the Buh papers in the authors' possession.

165. *Ordo* (1908), p. 43.

166. Ibid., July 12, p. 48. This was the local Jubilee Mass in Ely, when the parishioners surprised Buh by paying off the church debt.

167. *Duluth Herald*, July 14, 1908, issued Tuesday, announces the celebration for Sunday.

168. Zaplotnik, Sedey translation mss., p. 27, describes the chalice as inscribed and the watch "embellished with pearls."

169. *Ely Miner*, July 31, 1908, mentions only the watch and chain.

170. S.H.I., *Menu*, a souvenir booklet (July 19, 1908), printed for the occasion with memorial cover page, a picture of Buh as Monsignor, followed by the menu set up in courses, in gold type. Many oral-aural historical notes were received by the authors from the Sisters who knew Buh in his lifetime.

171. Interviews with the authors by many Sisters of the Old Institute, now St. Mary's Convent (old section). This was the first motherhouse built in 1894 by the Benedictine Sisters in Duluth. They came to Duluth in 1881, but left in a year until they could come and make permanent residence, 1892.

172. *Ely Miner*, July 24, 1908, a front page article, one and one-half columns, carried the day's events under, "Tenth Anniversary." Whether Sakser, Buh's former journalistic protagonist, took this occasion to visit with him or not is not recorded. That Buh had contacts with Sakser is clear from references noted elsewhere in the story, indicating business transacted.

173. *Ely Miner*, July 10, 1908.

174. *Ordo* (1908), flysheets opposite pp. 15–16. Buh has detailed his complete journey in typical diary style. This is only the first part of his journey from America to Europe.

175. Ibid., flysheet opposite.

176. Ibid.

177. *Decreta Tertiae Synodi Dioecesanae*, July 14, 1873, issued by John Ireland, Secretary, at the bidding of the Most Reverend Thomas L. Grace, Bishop of St. Paul, Minnesota, on August 1, 1873. St. Paul: Pioneer Company, Printers (1874).

178. Zaplotnik, Sedey translation mss., p. 27. *Ordo* (1908), p. 19, indicates that already in March, Buh had handed the "Priest-Fund Accounts over to Rev. T. Corbett," who would manage this aspect of his duties in his absence. Other *Ordos*, passim, since 1890, indicate the donors and donations to this fund by the priests, together with bank totals.

179. *Catalogus cleri tum saecularis tum regularis diocesis Labacensis inuente anno 1858*, Str. 92; *Catalogus* 1884, Str. 106 Sl.; *Catalogus* 1909, Str. 197, listing those still living in 1908: Andrew Volc, Thomas Kajdiz, John Teran, John Zan, and Andrew Petek. All died between 1913–1920, before Monsignor Buh.

180. Zaplotnik, Sedey translation mss., p. 27.

181. Sedey, in a translator's note on this point in the celebration in Buh's home parish church, mentions this fact.

182. Zaplotnik, Sedey translation mss., p. 27.

183. *Ordo* (1908), opposite p. xxi. Buh visited friends and relatives of his priests back in America, in many instances. Many of these towns and villages were home

parishes of men — missionaries like himself, *e.g.* Pierz, Trobecs, Plut, Zuzek, Kosmerl, Ferjancic, among others. See Appendix II for a list of these men (laity and priests) and note similarity of birthplaces, parishes and Buh itinerary.

184. Ibid., opposite p. xxii.

185. Ibid.

186. Ibid., opposite p. xxiii.

187. Ibid., opposite p. 56.

188. Ibid., opposite p. 58.

189. Ibid., opposite p. 72. Perhaps a relative of Bp. J. N. Stariha of Lead, S. Dakota or relatives of the Starihas of Ely.

190. Ibid., opposite p. 86. Father Kosmerl had left the diocese of Duluth in 1905 because of health. Buh's letter #1k as vicar general confirms this, undated; similarly, Kosmerl to Buh (March 4, 1906) sent from St. Mary's Hospital, Rochester, Minnesota.

191. Ibid., opposite pp. 64, 73, 78.

192. Ibid., opposite pp. 65, 70*, 74, 76. *On this instance, the authors note Buh's reference to Frank Sedej (Sedey), our translator, then seminarian who seemed inspired to come to America. Perhaps, Msgr. Buh saw his teachers and the director.

193. *Amerikanski Slovenec*, XVII, #26: 1&4 (June 5, 1908), where over 2½ columns described the Joliet events, and well-wishers who had sent telegrams — individuals, organizations, and newspapers. Completing col. 4 on page 1 and continuing on page 4, cols. 3–6, is the complete address given by Bishop James Trobec of St. Cloud, Minnesota.

194. *Ordo* (1908), opposite pp. xxiii and xxiv.

195. Oral-aural history notes and impressions the authors gleaned from many contacts among people who knew Buh. *Ely Miner*, February 19, 1909.

196. *Ordo* (1909), opposite pp. 4 and 5; also, opposite pp. 24, 25, 26, 28–36, 39, and 43.

197. Ibid., pp. 30, 55, opposite pp. 64, 66.

198. Ibid., opposite pp. 56–57.

199. Ibid., opposite pp. 78, 79, 80, and 88.

200. Ibid., opposite p. 83.

201. Ibid., opposite p. 32, which concerns the incorporation papers to be transferred to Fr. Hufnagel; then there were the personal belongings of Kosmerl, opposite p. 87, and letters between Buh and Hufnagel concerning these: Hufnagel to Buh, April 15, 1909 and May 11, 1909.

202. In Latin, one undated letter; another, an extract from the Diocesan Chancery Office affirming Kosmerl's birthplace and date, and signed by Buh in 1918, in the authors' possession. Other information was obtained through interviews with persons who knew Father Kosmerl or had worked with him.

203. Reference to Kosmerl letters to Buh from Rochester (1906); from Florida: four between February 8 and April 4, 1906; Chicago: eighteen letters from 1907–1921; Europe, three from March 22, 1906 to July 8, 1908; two bank exchanges, "Erklarung," in 1908 from Laibach.

204. See footnote 147 of this chapter.

205. The *Duluth Evening Herald* (April 17, 1906), p. 7, an entire page spread.

206. The *Catholic Outlook* (January, 1926), p. 36; Lydon, *History*, p. 21. The new orphanage was under construction, out in Woodland, (November, 1907) and completed in 1910 — McGolrick's "Monument," his dream fulfilled, as cited in the *Duluth Herald*, Saturday, January 29, 1929.

207. Silvers, p. 91.

208. *Catholic Outlook* (January, 1926), p. 38; Lydon, *History*, p. 23–24.

209. Foley, pp. 48–57; McDonald, pp. 159–160; Barry, pp. 136–137, 147, 162, 230–231, 242, 281; *Acta et Dicta*, IV:2 (July, 1916), 318–319. Simon Lampe, *Names and Brief Biographical Sketches of Former Indian Missionaries Among the Chippewas in Ontario, Michigan, Wisconsin, and Minnesota* (1938), given personally to the authors; and other notes for Sister Bernard Coleman, who knew Simon Lampe very well and discussed "Indian Affairs" with him, many times. Lydon, *History*; actually McGolrick had commissioned Monsignor Buh and Father Elias E. Lemire (interim missionary to the Cloquet-Sawyer-Brookston complex in the absence of the Benedictines), "to compose the Diocese of Duluth History, with Father Lydon "as the compiler." Note taken from Buh, *Ordo* (1911), opposite p. 59; confirmed from various interviews with clergy who knew Buh. *Catholic Outlook* (January, 1926), pp. 32–38. Silvers, pp. 100–101 (last of sequence); 43–44; 55–59; and 91–97. *Catholic Heritage* (section by Klein), pp. 72–73.

210. Foley, pp. 52–55; same history in *Catholic Heritage* (Section by Foley), pp. 109–111, and *St. Paul Dispatch*, January 8, 1910. Reardon, *History* of St. Paul, pp. 388–390.

211. *Duluth News Tribune*, Monday, May 23, 1910; *Acta et Dicta*, II, #1:146 and 157–177 (July, 1909) and II, #2:268–270 and 283–308 (July, 1910); Foley, p. 61 and footnote #18, p. 63. Buh, *Ordo* (1910), p. 36. Reardon, *History* of St. Paul, p. 390.

212. Ibid. *Acta et Dicta*, III, #2:151–2 (July, 1911). *Duluth News Tribune*, Monday, May 23, 1910, pp. 1 and 9. Reardon, op. cit., pp. 390–392.

213. *Ordo* (1910), p. 42.

214. Ibid., p. 44.

215. Silvers, p. 98–99.

216. Foley, p. 64. Zaplotnik, Sedey translation mss., p. 27.

217. *Ordo* (1910), p. 75 and flysheet opposite.

218. Ibid.; and the *Catholic Outlook* (January, 1926), p. 151.

219. Ibid., opposite p. 64.

220. Mentioned only in passing at the time of the writing of our story. Investigation of the materials that concern these business interests would take a volume or two, as was mentioned already, especially the collated details of the Buh, *Ordos*. The authors have a collection of these receipts, etc., too, on financial accounts and correspondence on stocks, begun early in the 1900's with a few and continuing through the years until 1922. This corresponds to Buh's notes concerning assay and assay companies scattered throughout the *Ordos* from the time of the transfer of his residence to the Range until his death in 1922. *Ordos* (1888–1920), passim. Some of this matter refers to houses, land, leases, and insurances (annually), as well as ore interests.

221. Flysheet, opposite p. 53.

222. James McGolrick, April 5, 1908 (Duluth), titles as indicated above.

223. Letters in possession of the authors in the Buh Collection.

224. Now the campus has more buildings so names correspond to differentiate them: motherhouse, called St. Scholastica Priory and college, entitled College of St. Scholastica.

225. Benedictine Sisters Benevolent Association (BSBA) Archives; *Acta et Dicta*, V:287 (July, 1918); Lydon, *History*, pp. 83–84. *Bulletin of the Sacred Heart Cathedral* II, #10:157–8 (June, 1911), a monthly published at Duluth, Minnesota, since its inception in 1909. *Villa Sancta Scholastica Quarterly*, XI,#8: pp. 1 and 3–11 (Fall, 1911).

226. Neil Betten, "Strike on the Mesabi — 1907," *Minnesota History* 40, #7: 340–347 (Fall, 1967), with the quotation from pp. 340 and 341.

227. See footnote 131 of this chapter. Buh, *Ordo* (1908), opposite pp. 80 and 86 (reverse).

228. Opposite p. 78.

229. Betten, p. 345.

230. Betten, "Riot, Revolution, Repression in the Iron Range Strike of 1916," *Minnesota History*, 41, #2:82–93 (Summer, 1968), with reference to p. 82.

231. Ibid., p. 83, 88, 91–93.

232. *Ordo* (1912), opposite p. 12; *Ely Miner*, May 17, 1912 and July 19, 1912.

233. Zaplotnik, Sedey translation mss., p. 23. Interviews with Fathers John Schiffrer (1966), Frank Mihelcic, Francis Sedey, and Sister DePazzi Ducharme who stayed in Ely when she and Sister Amanda collected hospital insurance among the miners. (Buh provided overnight lodging and meals during the Sisters' stay in Ely. Their trip was only one of the many types of fund raising of its kind, to the mines and lumber camps in the early days of St. Mary's Hospital building program under the Benedictine Sisters' foundation in Duluth. Buh, who knew what it was to solicit funds for his missions and work among the Indians and early settlers, was indeed very sympathetic to them.) All commented on his woodpile, his janitorial service as church fireman, and other such simple and humble chores that he maintained for himself.

234. Ibid.

235. Letters of his brother, Michael, 1865 and later, op. cit., indicate all who knew him were aware of his ideal and goals.

236. *Acta et Dicta* IV:312 (July, 1916).

237. Ibid. III:202–206 (July, 1911).

238. Ibid., IV:298 (July, 1916); III:351–352 (July, 1914).

239. Ibid., V:131–2 (July, 1917).

240. Ibid.

241. Card in the Buh papers, September 9, 1913, and picture in the Buh Collection.

242. *Acta et Dicta* IV:166 (July, 1915). Brother James A. Patt, *Bulletin of Sacred Heart Cathedral*, article on Pius X, pp. 149–*151*.

243. *Ely Miner*, October 8 + 15, 1909, reported 100; and the issue of October 4, 1912 reports almost 200.

244. Ibid., August 18, 1911 indicates 70; August 16, 1912 — 80; August 15, 1913 — 48; August 21, 1914 — 40; August 27, 1915 — 115.

245. Ibid., June 28, 1912, indicates Buh witnessed five marriages on Saturday.

246. Lydon, *History*, p. 92, picture of the 1912 retreatants where our Monsignor Buh is centrally located in the first row (seated), next to the bishop among 37 in the group. Frequent references have been made in the *Ordos* and also in the *Ely Miner* to summer retreats for the clergy.

247. *Ely Miner*, October 27, 1911, concerning the difficulty of getting children to attend the school, in residence. Peter Wettenhall, the superintendent, had a hard time to even locate the families around Tower, especially at Basswood Lake. Buh helped out.

248. Ibid., July 12 and 17, 1912.

249. Ibid., December 27, 1912 and February 27, 1914. Many references in the Buh *Ordos*, giving locations, personnel, etc. have been noted.

250. Ibid., January 17, 1913.

251. Ibid., May 30, 1913, and other references, *passim*.

252. Ibid., May 15, 1914 and June 18, 1915.

253. Ibid., November 11, 1910; March 20, 1912; July 19, 1912; August 18, 1911; August 8, 1913.

254. Ibid., October 8, 1909, Bilban visit; November 26, 1909, Schiffrer of Scanlon and Bilban of Eveleth; June 2, 1911, Salovan now of Biwabik and formerly Buh's assistant; May 21, 1915, Reverend J. C. Smoley; and numerous others, passim.

255. Ibid., July 8, 1910, mentions "Oshawa with 150 Catholic families," as building a church.

256. Ibid., October 15 and 27, 1915.

257. Special Bulletin: *Episcopal Silver Jubilee* (1889–1941) of Rt. Rev. James McGol-

rick. Buh, *Ordo* (1917), p. 122. Silvers, p. 103; *St. Paul Pioneer Press* (Editorial page), Monday, June 18, 1917; and *Duluth Herald*, June 27, 1917.

258. Special Bulletin: *In Memoriam*, (1841–1918); besides *Catholic Outlook* (January, 1926), p. 40. *Catholic Heritage* (section by Klein), p. 72. Silvers, pp. 101–103. *Labor World*, January 26, 1918. *Duluth Herald*, January 24, 1918, pp. 1 and 4. *Catholic Bulletin ca.*, January 23 (undated excerpts and quotations), 1918; *Duluth News Tribune*, January, 1918, undated excerpts and quotations, p. 3 and Buh, *Ordo* (1918), p. 14.

259. *Ely Miner*, February 1, 1918.

260. *In Memoriam* Bulletin, p. 17, and most of the papers in *footnote 258* mention this fact.

261. *Catholic Bulletin*, February 2, 1918.

262. *Dedication Bulletin* (Ely, 1958), p. 8. *Ordo* (1917), p. 246: "Reverend Frank Mihelcic, 8 Nov," and only recently ordained at the time.

263. *Ely Miner*, April 5, 1918 — also April 12 issue.

264. Ibid., July 19, 1918.

265. Ibid., April 26, 1918.

266. Ibid., May 3, 1918.

267. Interviews with many priests, and papers cited above confirm this.

268. Interview with Father Jershe, August 3, 1970. *Ely Miner*, November 1, 1918.

269. Ibid., and November 15 issue of the *Ely Miner*, reported a waning in the virulence of the disease.

270. Local news page, p. 3. Buh's birthday would be March 17, and he would be 85.

271. *Ely Miner*, February 1, 1918.

272. *Catholic Bulletin*, May 13, 1918; *Duluth Register*, November 17, 1940; and the *Catholic Outlook*, January, 1926, p. 30.

273. *Ely Miner*, April 5, 1918.

274. *Catholic Bulletin*, February 16, 1918.

275. *Ordo* (1918), p. 114. Interviews with Sisters and laity who said they received the diploma at graduation from Buh (1918).

276. Ibid., opposite p. 72. Some Sisters were consigned to the sanitorium for tuberculosis.

277. Ibid., opposite p. 134.

278. *Duluth News Tribune*, Thursday, January 31, 1918, p. 3.

279. Savs, AMK (1923), p. 63, quoting and commenting on his correspondence with Buh.

280. Buh, *Ordo* (1918), opposite p. 196, quotes the cable Buh received from

Rome with the Pope's congratulations and apostolic blessing. Cable was signed by Cardinal Gasparri, then Secretary of State at the Vatican.

281. List of contributions, totalling $320, is among the Buh papers in the Buh *Ordo* for this date.

282. *Ely Miner*, July 19, 1918.

283. Ibid.

284. Buh, *Ordo* (1918), states July 22nd, as the date of this news.

285. *Catholic Bulletin*, October 19, 1918.

286. Ibid., November 23, 1918. Buh, *Ordo* (1918), opposite p. 218, gives the entire ritual of installation, as Buh followed it.

287. Ibid., November 2, 1918, p. 6, article by Reverend Simon Lampe, O.S.B., written from 2024 West Third Street, Duluth, his temporary residence until 1919. See also Coleman, *Where the Water Stops*, p. 8.

288. Ibid. Sister B. Coleman states from her notes that Father Simon, an authority on the Chippewa language, lost his own manuscript for a Chippewa dictionary, which made him very sad, indeed.

289. *Catholic Bulletin*, January 11, 1919.

290. Buh, *Ordo* (1918), opposite pp. 76, 78, 80. Catholic *Directories* (1918).

291. Ibid., opposite p. 130.

292. Savs, *AMK* (1923), Buh story, p. 23.

293. *Acta et Dicta* V: 131–2 (July, 1917).

294. The *Catholic Bulletin*, July 5, 1919.

295. Ibid.

296. Ibid., November 6, 1920. Other references are cited on the occasions mentioned.

297. *Catholic Heritage* (section by Furlan), p. 56.

298. Foley, p. 68. *Catholic Bulletin*, September 2, 1923. *Villa Scholastica* Quarterly XV #7 (1916). *CSS Alumnae News Bulletin* 24, #2 (Spring-Summer, 1967), data gathered from BSBA Archives and letters of former students, etc. by the author, Sister Verona LaBud.

299. Interviews with the author over these years, during 1969–70; often the history was recounted in casual conversation many times when we lived together, 1946–1968.

300. References to the Thomas Feigh Hospital for crippled children erected by McGolrick "on the brow of the hill near Twelfth Avenue East, on the site of the old cemetery. Mr. Feigh gave $35,000 for this noble project." Lydon, *History*, p. 45 and oral-aural history of the Benedictine Sisters who lived in these times.

301. John T. McNicholas (Bishop of Duluth), letter to Buh, dated April 21, 1920.

302. *Duluth Herald*, March 23, 1921.

303. Interviews and materials in the Buh Collection.

304. Jershe interview.

305. *Catholic Bulletin*, April 2, 1921. *Der Wanderer*, April 7, 1921, p. 4.

306. *Catholic Bulletin*, April 23 and October 1, 1921.

307. *Catholic Outlook*, January, 1926, pp. 30 and 42; 164–173.

308. Reverend Joseph Cashen: conversations February — March, 1971 (Duluth).

309. *Catholic Bulletin*, July 9, 1921.

310. Ibid., February 11, 1922. Mail addressed to Buh verifies the accuracy of this address.

311. Ibid.

312. *Catholic Outlook*, January, 1926, p. 30.

313. *Catholic Bulletin*, November 20, 1920.

314. Ibid., August 27, 1921.

315. *Catholic Outlook*, January, 1926, p. 30; *Catholic Bulletin*, February 11, 1922; Savs, AMK (1923), p. 63; *Ely Miner*, February 3, 1922; *Duluth Register*, November 17, 1940; *Glasilo* (KSKJ), July 5, 1922; *Duluth Herald*, February 2, 1922.

## NOTES TO CHAPTER SIX

1. *Ely Miner*, February 3, 1922.

2. *Catholic Bulletin*, February 11, 1922.

3. Savs, *AMK* (1923), p. 63.

4. Certificate (May 24, 1858), duly authorized, indicating Buh's passing the examination in "catechetico-pedagogical method" of teaching in the German schools.

5. Buh was about 5ft-8 inches tall, interviewers estimate. Garment measurements in the authors' possession, verify the same. He liked to carry his hands in his pockets or clasped behind his back, unless he traveled with hand luggage or a poled pack over his shoulder. Often one shoulder would be higher than the other as he walked along, "absorbed in thought" — Savs, *AMK* (1923), pp. 71–72.

6. Ivan Cankar, "Children and Old People," translated by Anthony J. Klancar and Dr. George Noyes, in *AMK* (1943), pp. 197–198. The authors who have taught children and understand well Buh's love for them, were inspired to use some of Cankar's ideas and descriptive expressions. Cankar, who is, perhaps, well-known to many of our readers, has graced Slovene literature with parallels of children and old people that are so poignantly meaningful, yet delightful.

7. Mention of this fact was made in Chapter IV, reference to Zaplontnik, Sedey translation mss., p. 20.

8. Interviews with many individuals concerning Buh's appearance. Father Jershe commented that later pictures of Buh (1899, 1908) were touched up, indicating already an all-white beard, whereas in reality it had the darkened center portion. Sister DePazzi Ducharme told us of the orphan children's nickname for the venerable, old man. Many times Sister Delphine Serri helped Buh in the grooming of his beard, whenever he came to St. James'. She also said that as soon as Monsignor Buh arrived, he took off his stiff leather shoes and donned the soft, beaded Indian moccasin (slipper), which he, no doubt, received from his Chippewa friends.

9. Not to be confused with childishness that afflicts some of the elderly.

10. Savs, *AMK* (1923), p. 65.

11. Verwyst, p. 53. Verified by others who know the language; heard and used by the authors.

12. *ZD*, September 1, 1899 (XIX, 199).

13. Breton, p. 64. Lacombe used this pedagogical visual aid already in late 1865. When Buh visited Lacombe and Taché on his tour with Bishop Seidenbusch in 1875, he compared notes. A sample of the chart was one of the prized Buh museum items at CSS, under Sr. Scholastica Busch in the 1940's. The authors failed to locate this device, but interviewees attest to its existence.

14. Some are in the Buh Collection. Others have been noted as having existed, through interviews only. As it was impossible for Buh to keep all that he collected, we are sure many have been thrown out by him or destroyed by persons collecting the Buh papers, as not relevant at the time.

15. *ZD*, September 1, 1866 (XIX, 199).

16. The authors have only two regrets: (1) that a few volumes are missing, and (2) that in the first year or so in Minnesota and the last few of his life, the writing in these volumes is less. In some instances a number of the flysheets have been torn out, the majority of which have not been recovered.

17. Zaplotnik, *AMK* (1970), Sedey translation mss., p. 26. Interviews.

18. Ibid.

19. Savs, *AMK* (1923), p. 65.

20. General information gathered from various interviews with the authors.

21. *ZD*, May 14 and 21, 1869 (XXII, 160–161). Buh's letter from Belle Prairie March 29, 1869.

22. Savs, *AMK* (1923), p. 66.

23. Zaplotnik, *AMK* (1970), Sedey translation mss., p. 27.

24. Interviews with Fathers Jershe, Mihelcic, Sedey, Cashen, Schiffrer, and others.

25. Savs, *AMK* (1923), p. 63 and 71.

26. Ibid., p. 72.

27. Voigt, p. 33, quoting from C. Fuller's *History of Morrison and Todd Counties*.

28. Interview of the authors with Father Jershe, summer 1970. Father Joseph

A. Cashen who was placed in charge of Buh's effects following his death told the authors that there were literally hundreds of vials and bottles of these "remedies," to be disposed of so "he must have treated and cured a lot of people." (Conversations during February, 1971.) Sister DePazzi interviews.

29. Ibid., and many letters saying "thank you" or "send me," passim.

30. Sister Jean's statement was verified in Buh's own *Ordo* (1894), opp. p. 63, "Adelard Castonguay and Marie Latour," are listed together with their parents' names, indicating that banns of marriage were to be announced for the date September 28 or 27. On page 85: "Marriage a Latour," with "mass at Biwabik," September 18. It was probably moved as Buh was scheduled to go to celebrate "Reverend Stariha Jubilee," on September 26, indicated on p. 88.

31. Sister Jean was one of eight children, and about six years old when the case of her mother's cancer was diagnosed. Her mother lived apparently free of the disease for forty years.

32. Interview with Sister Jean Castonguay, Sister Verona LaBud and the Tyo-McKenna family, December 8, 1970, at the Tyo home on 57th Avenue West, Duluth.

33. Margaret's mother was a Lackner girl from Ely. She died summer of 1966, so we just missed an interview with her.

34. Mary Golob interview, summer 1968, Hibbing, Minnesota.

35. Savs, *AMK* (1923), p. 71–72. Collated facts from two-three translations and excerpts from the Sav's article.

36. Buh held shares in the Public Steel Company's stock, transacted through Richard Cullen, which resulted in a loss despite Cullen's winning a royalty suit, *Duluth Herald*, July 18, 1918; Receipt #124 signed by Richard Cullen, September 21, 1914. Other kinds of receipts in the possession of the authors, and memoranda in his ordos, *passim*, and interviews confirm the fact that Father Buh "was easy meat for speculators." He was so trusting and open with people that he naturally expected others to be like that with him in their dealings with him. Father Joseph Ferjancic, who took over the pastorate at Tower from 1904 until 1926, was similarly exploited by unscrupulous speculators.

37. Pellet interview notes, 1949.

38. References made earlier to ordo memoranda, *passim*. Interviews confirmed this.

39. References to students Buh brought from Carniola to America. Father Jershe interview, August, 1970.

40. Receipts issued monthly by Sister Hilda at St. James Home, Woodland, during 1917 for the Schwigel children, and others.

41. Reference to our story, Chapter V, page 188.

42. Letters from different members of Buh's family. Especially noteworthy are those of his brother, Jacob Buh and his children: Dr. Joseph Buh (medicine); Paula (teaching); Ivan (Royal Imperial Guardsman); Francis (his own business, self-employed); and other members of Buh's family.

43. Letters to Uncle from Max Buh and Mary Buh; the Justins; the Hasslers; the Dirkes family; Katherine Rovisher, etc. all in the authors' files.

44. Conversations with Father Cashen, February, 1971.

45. Frank Melovasich notes indicate this incident was taken from Savs papers published in *AMK* (1945), p. 159.

46. Notes on Buh and other Slovenian priests from Sister Scholastica Busch, OSB, taken from Buh stories she heard when setting up the Buh Museum at St. Scholastica, Duluth, in the 1940's. Many Buh relics were given to her by Matt Pogorelc. Later he recalled many items for displays he set up elsewhere, while he was furthering interest in Buh, and in Baraga in Michigan. Father Cashen also sent an Indian collection to the CSS Museum on the Minnesota Indians. Sister Bernard Coleman says that most of those Indian relics are in the CSS loan to the University of Minnesota Historical Museum, Minneapolis, to date. Others are now set up anew in the *Indian Resource Center* at the College of St. Scholastica, Duluth, Minnesota, 1971.

47. *Ave Maria*, X, #16:296 (August 3, 1918), a monthly publication of the Franciscan Printery at Lemont, Illinois, who also print the annual, *AMK*, cited throughout the story. The publishing house is conducted by the Franciscan Fathers and is devoted to the Slovenians of America. Reference is to the newspaper attacks, handled in our volume, pp. 185–186.

48. Ibid, XII, #2:23 (January 24, 1920).

49. Sedey addendum to above translations and excerpts.

50. *Ave Maria*, XIV, #4:54 (February 15, 1922). Tribute by H.B.

51. Edited copy of Buh's *Notes* (English), in the possession of the authors.

52. Parenthetical expressions are the authors' additions to give continuity of thought in this paragraph which is composed from 2–3 pages of *Notes*.

53. Ibid.

54. Pierz had retired to Ljubljana when he left the United States.

55. *Ave Maria*, LI: 307–308 (October, 1955), reminiscent of what Buh referred to as his "fiery words" to the residents of what became St. Stephen's upon his return from the 1870 homeland visit and pilgrimage.

56. Jershe Interview, 1970.

57. Zaplotnik, Sedey translation mss., p. 29. Parentheses are the authors'.

58. *Catholic Bulletin*, February 20, 1916. Buh was the last to die (1922); Trobec (1921); Ireland (1918); and Plut (1917).

59. McGolrick to Buh, letter dated April 21, 1920.

60. Ron Cottrell verified the funeral arrangements on Buh in the Grady records kept in what is now the Dougherty Funeral Home (same address), 1971.

61. Duluth Diocesan Chancery Office record card on Buh. Verified February 21, 1971, although many others know of this record and attested to its existence, and content, *e.g.* Father James Chisholm; Father Joseph A. Cashen, sixteen years rector

at Sacred Heart (the Old Cathedral); Monsignor Bernard Popesh, former chancellor and now vicar general; Sister Jean Castonguay who received her first clue when she viewed Buh's remains at the Mission House and saw the glass cover and metal lining. She also recalled, from memory, what was said of his sanctity then.

62. Interview with Sister Jean Castonguay, December 8, 1970.

63. *Catholic Outlook* (January, 1926), p. 30. Rev. Joseph A. Cashen, *A Historical Review of the Sacred Heart Cathedral of the Diocese of Duluth, 1860–1935*, a review commemorating the 75th anniversary of the first recorded services in the Roman Catholic Diocese of Duluth; compiled by Father Cashen from original and secondary historical sources. Reverend John Sholar assisted in the Slovenian translations necessary to complete the Buh story in the commemorative book, pp. 101–103, among others.

## EPILOGUE

1. Interview between Sister Verona LaBud and Sister Jean, December 8, 1970. Sister Jean was both happy to give this information and relieved. She had been encouraged by her former religious superior to write up her own story. But she felt reticent to do this; yet she said that she felt an obligation to leave some record of the great experience she had, especially since she feels Buh helped in bringing her case to such a happy conclusion.

2. Many versions of this story were picked up by the authors. They varied only in minor details, as any story changes in repeated tellings. Same story is found in Sister Scholastica Busch notes referred to earlier, who got most of her information from Matt Pogorelc. The authors spoke to many persons: priests, sisters, and laity in northeastern Minnesota who told us their version. The earliest ones were gathered randomly as early as 1930 from Tower-Ely residents. Sister Jean said she heard it in her family much earlier, *before* Buh had died (1922).

3. Father Chisholm recounted this incident to Sister Bernard Coleman, during a visit with her, January, 1971.

# Index


A
Academy of Our Lady of the Angels, 154
Africa, 18, 212
Aggasiz, Lake, 118, 119
Agnich, Joseph, 192
Aitkin county, 171
Aitkin, MN., 98, 142
Albachten, Adolph, 204
Albany, MN., 55
Albany, N.Y., 139
Albrecht, Rev. Joseph, 55, 57, 109, 113, 155
Aldrich, MN., 143
Alexandria, MN., 109, 126
Alexius, Abbot (*See* Edelbrock).
Alia, O.S.F., Agatholin, 255
Allen Junction, 178
Aloysius, Father (*See* Hermanutz)
Alps, 4, 5,
America, 82, 83, 87, 88, 100, 101, 103, 144, 145, 155, 160, 185, 213, 256
American Federation of Labor (AFL), 222
American Fur Company, 25, 26, 31
American Independence Centennial, 132, 133-135, 139, 140, 189
American Slovene Catholic Union (KSKJ), 189–192
*Amerikanski Slovenec* (AS), 184–187, 207, 211, 213, 242, 251
*Annals of Our Lady*, 100
Anti-clericalism, 55
Arbre Croche, MI., 10, 28
Archives (*See* Immigrant archives)
Argyle, MN., 216
Arpin, Rev. L., 171
Ashland, WI., 140
Askins, Mr., 129
Assiniboia, District of, 118
Astor, John Jacob, 25
Athens, 5,
Atlantic ocean, 23, 120, 212
Attawan, Chippewa Chief, 33
Audet, Mrs., of Baudette, MN., 245
Audubon, MN., 143, 145
Aulneau, S.J., Jean Pierre, 4, 25,
Aurora, MN., 178
Austria, 4, 5, 8, 12, 187
*Ave Maria*, 251
Ayer, Lyman, 32
Ayer, Rev. and Mrs. Frederick, 31, 32
Azbe, Rev. Francis J., 237
Azores, 232

B
Bad River, WI., 140
Baiern Parks House, 116
Bajec, Rev. Francis X., 153, 208, 229, 237
Ball Club, MN., 201
Baltimore, MD., 139

II Plenary Council, 156
III Plenary Council, 156, 166
VII Provincial Council, 26
Baraga, Frederic, Bp. of Marquette, MI., 4, 8, 9, 12, 13, 18, 19, 20, 29, 45, 48, 52, 66, 148, 182, 197, 198, 219, 256
Barnaby, Nelson, 167
Barnum, MN., nr. Blackhoof, 143
Barnesville, MN., 146, 165, 171, 202
Barras, Rev. M., 144
Basina, Charles, 77
Bassett, Agent, 114
Bass Lake (*See* Sucker Point-Tower Indians)
*Batavia*, 83
Battle Creek (*See* Upsala, MN.)
Battle of Sugar Point (nr. Walker) MN. 192
Bavaria, 7, 37, 89
Bayerl, Mrs. Earl,
Bayfield, WI., 13, 140, 142
Bayview hotel, 111
Bear Island, 201 (*See* Battle of Sugar Point)
Beaulieu, Clement H., 31, 32, 33, 40, 57
townsite platts, 40
trading post, 44
Beaulieu, MN., 218
Becker county, 126, 143, 171, 217
Belanger, Paul, 52, 61
Belcourt, O.M.I., George Antoine, 29, 105, 120, 123
Belgrade, 5
Bell (s), 58, 87, 88, 94, 111, 113, 130, 133, 134–135, 149, 154, 174, 175, 178, 179, 180, 210
Bell, Allen D., 188
Bellefeuille, Theodore, 57
Belle Prairie, MN., 14, 31, 35, 44, 53, 54, 57 58, 59, 60, 61, 62, 63, 69, 71, 79, 80, 83, 84, 85, 86, 92, 94, 96, 98, 100, 101, 102, 104, 107, 130, 131, 135, 136, 137, 142, 143, 151, 152, 158, 168, 177, 196, 230, 242–243, 244, 247, 250, 252
Sisters (*See* Sisters Franciscan)
Belleville townsite (Duluth), 108
Beltrami county, 171, 217
Bemidji, MN., 216
Benedictine monks (O.S.B.), 27, 38, 39, 55, 88, 89, 91, 97, 98–100, 102, 130, 144, 146, 149, 156, 158, 164, 165, 166, 171, 201, 216, 219, 230
Benedictine Sisters, Crookston, 233
Benedictine Sisters (O.S.B.), Duluth foundation, 88, 98–100, 131, 139, 145, 150, 152, 155, 165, 166, 171, 198, 201, 202, 216, 220, 230, 231, 232–233, 258
Benedictine, Swiss foundation, 145
Berghold, Rev. Alexander, 41, 43, 89, 232
Berlin, 153
Beyenka, O.S.B., Sr. Eustacia, 233
Beyne, Rev. A., 144
Big Lake church, nr. Cloquet, MN., 231 (*See* Fond du Lac Indians).
Biberach, Germany, 83
Big Sioux, S.D., 200
Bilban, Rev. Mathias (Matija), 153, 175 177, 178, 179, 195, 204, 213, 224, 232, 236, 237
Bismarck, N.D., 126, 140, 142, 166, 217
hospital, 166
Bisson, Anton (Antoine), 35, 57, 137
Biwabik, Mary, 178
Biwabik (Merritt), MN., 170, 177–178, 179, 198, 245
Blackfeet Indians, 29, 124
Black Hoof, nr. Barnum, MN., 143
Black Robe(s), 3, 149 (*See* Jesuits).
Blais, Frederick, 127
*Blätter für freies religioses Leben*, 56
Blaznik, Rev. A.L., 208
*Blazed Trail of the Old Frontier*, Laut's, 106–107
Blue Earth, N.D., 126
Bois de Sioux, 118, 119
Bois(e) Fortes Indians, 166 (*See* Sucker Point-Tower Indians)
Bonaparte, Napoleon, 4, 5, 83, 101
Bonzano, John, Apostolic Delegate, 230

Bordeaux, France, 209
Borgerding, OSB, Thomas, 146, 171, 202
Bosé, Joseph, 142
Bosnia, 179
Bostanje, Slovenia, 82,
Bouchard, Rev. Alex, 165
Boucher de Boucherville, 124
Bourget, Archbp., 135,
Bovey, MN., 221
Bower, MN., 126
Bowstring Lake (Passasatchaban), 50, 201, 232
Brainerd, MN., 80, 83, 97, 100, 103, 107, 111, 113, 142, 143, 171, 197
Branschard, John, 57
Braun, Dr. of Little Falls, 135
Braun, Frederick, 135
Braun, O.S.B., Sister Lioba, 145
Breck, Rev. J. Lloyd, Episcopal Missionary, 32,
Breckenridge, MN., 118, 119
Bremen, Germany, 153
Bren, O.F.M., Hugo, 251, 256
Breznica, Slovenia, 212
Brockmeyer, O.S.B., Augustine, 171
Brockway, MN., 55, 148, 202
Broker, Joseph, 91,
Brookston, MN., 171, 202
Brown Robes (*See* Franciscans)
Brothers (*See* Christian Brothers)
Bruce, Louis R., 139
Brunelle, Rev. Paschal, 165
Brunski, Matthew, 190
Buffalo/hunt, 118, 123, 125
Buffalo river, 126
Bugonaygeshig, Chief, 192–194
Buh, Catherine, 83
Buh, Francis, 211, 248
Buh, Ignatius, 6, 17
Buh, Ivan, 211, 248
Buh, Jacob and Anna, 211, 247, 248
Buh, Joseph F., M.D., 211, 248–249
Buh, Rt. Rev. Joseph F.,
  administrator of the Duluth diocese, 227, 228, 230
  and concern for the schism under Rev. Joseph Albrecht at Rush Lake, 55, 109, 113
  and Father James Trobec, his first assistant, 60–61, 64–65
  and the Foundation of the Franciscan Srs. at Belle Brairie, 98, 100, 136–137, 152, 154
  and Indian Chief, Hole-In-The-Day II, 78, 113–114, 192
  and the reinternment of Rev. L. Lautishar from Crow Wing to Duluth, 187–188
  and socialism, 221, 222
  apostle to the Slovenes, 197
  arrival in Minnesota, 24
  aspirations for missionary life, 18
  assistant to Pierz at Crow Wing, MN, 43–46
  attends Vatican I Council, 81
  Baraga correspondence, 19–20
  Buh Mission House, Duluth, 234, 250
  Buh township, 244
  builder, 53, 60, 61, 64, 68, 71–72, 75, 98, 111, 115, 128, 132, 142, 144, 151–152, 155, 156, 170, 174, 175, 177, 178, 179, 180, 219
  call and trip to America, 21–23, 24
  Canadian tour (1876), 135–137
  character and personality
    in trial and under attack, 251–253
    patience and generosity, 244, 246–247, 250, 251
    simplicity, 223
  Chicago Columbian Exposition (World's Fair, 1893) visit, 188
  Chippewa regard and esteem for him, 238–242, 243
  compares Indian rice harvest to Slovenian rye, 79
  contrasted with Pierz, 57–58
  court witness, 225
  development of the Temperance Movement in MN, 129–130
  death and funeral, 235, 236–237, 257
  desire for missions, 16–17
  document, 9
  duck hunting, 242–243

Eden Valley utopia crashes, 186–187
editor and publisher of *Amerikanski Slovenec*, 184–187
educator and educational method, 47, 64, 87, 91, 116, 124, 125, 126, 131, 150, 154, 177, 182, 205, 238–239
eulogies of him 250–251, 256
  Ireland's, 197–198, 256
  McNicholas', 256–257
first chancellor, Duluth diocese, 172
first parishes in Slovenia at Loski Potok, 82
  and Radece, 18
first parish in America, Belle Prairie, MN, 54–86
first missionary trip to the Indians, 47
first Carniola, Poljane Valley, 16
funeral of M. Scholastica Kerst, 220
Holy Land tour and lecture series, 82, 143
home, family, and early life, 16, 17, 83
homeopath, 85, 140, 244–246
imposing person throughout St. Louis County, 243
Indian affairs, 198–202
Indian Missions and journeys to them, 47–50, 50–52, 60–61, 63, 65, 66, 76–77, 80, 83, 142–144, 168, 177, 192, 199, 206, 214, 218, 231–232, 239–240
jubilees,
  diamond, 229–230, 250
  golden, 182, 207–213
  silver, 152–155, 156, 157
KSKJ and other Slovenian societies, 190–192
love of children, 237
mission journeys
  in Central Minnesota with Bp. Grace, 78–79
  a foot journey to Duluth from St. Paul, 68–69
  on the railroad lines,
  to Duluth with Bp. Seidenbusch, 107–111
  up the Red River Valley, 104, 117, 125
missions of central Minnesota, 83, 98, 101, 111, 113, 114–116, 126–128, 139, 142, 143, 152, 158
monsignor, 195–198
moving spirit of Slovenian unity, KSKJ, 187
nominated Vicar Apostolic for Northern Minnesota, 89
northeastern Minnesota assignment (1888–1922), 159, 160–235
northeastern Minnesota missions, 167, 170, 174, 177, 178–179, 219, 226
painter (religious) and appreciation of art, 43
pastoral visitation of central and northern Minnesota with Bp. Seidenbusch, 91–103
people's portrait of him, 42–43, 236–257
preached at Marian Shrine at Ljubno, Slovenia, 153
Philadelphia Exposition (1776–1886), 132–135
pictures, ii, 42, 59, 90, 110, 157, 176, 183, 191, 211, 224, 241, 255
Pierz, Buh's missionary teacher, 78
publisher and publications, writer of articles, translator, 18, 60, 62, 63, 100, 131, 155, 156, 184–187, 219, 220
regard for Indian and his culture, 66
rebirth of Slovenianism in America, 187
regard for Indian and his culture, 66
relations with Albert Lacombe, O.M.I., 120–125
relieves Fr. Genin in Duluth area, 140–143, 167
retreats, 52–53, 71, 153, 209, 225
self-portrait from his notes and records, 251–254
seminarians and work for vocations, 58, 82–83, 136, 243
seminary professor, 41–43
Synods and councils attended, 210

theologian to Bp. Seidenbusch at the first Provincial Council of Milwaukee, 156–158
trips to homeland,
first (1870), 80
(1883), 152–155
(1908), 208–214
vicariate councilor, 91, 132
vicar general, Duluth diocese, 172, 202, 214, 219, 231
Wisconsin missions, 140
Buhl, MN., 178
Buh, Maria Koshir, 248, 278
Buh, Matthew, 16, 17
Buh, Max, 185, 211
Buh Mission House, Duluth, MN., 234
Buh, Paula, 211, 248
Buh township, 244
Burleigh county, N.D., 217
Busch, Joseph, Bp. of St. Cloud, MN., 217–218, 237
Byrne, Captain, Pioneer mine, Ely, MN., 178

C
Cairo, Egypt, 82, 143
California, 3, 56, 161, 186–187, 246
Calvary Cemetery, 16, 26, 89, 104, 105, 135, 187, 230, 236
Canadian Shield, 160
Canadian west, 29
Carey, Judge John, 111
Carinthia, 4
Carlton county, 171
Carlton, MN., (N.P. Junction), 142
Carmody, Mr., 132, 139
Carnegie Steel Company, 162
Carniolia (now Slovenia), 4, 5, 16, 21, 37, 40, 41, 43, 55, 72, 75, 85, 101, 107, 116, 196, 197, 202, 247
Carrol, Mr., 209
(de) Carufel, Rev. Arthur S., 94, 144, 152
Carver City, MN., 56
Carver county, 56
Cashen, Rev. Joseph A., 234, 247, 250
Cass county, 143, 171
Cass Lake, 35, 63, 66, 83, 201, 231
Catechetics, 234 (*See* Educational method)
Cathedral, Duluth, MN., 207, 220, 227, 236
rectory, 228
schools, 233
*Catholic Bulletin*, 230
Castonguay, O.S.B., Sr. Jean, 244–245, 258–259
Cathedral choir, 197
Cathedral fire, Duluth, (1892), 216
Catholic Association hall, 175
*Catholic Citizen*, Milwaukee, WI., 134
Catholic Indian Bureau, 146, 231
*Catholic Outlook*, Duluth, MN., 257
*Centennial Notebook*, Buh's, 133–134, 135, 138, 139
Champagne, Rev. Pierre J., 164–165, 166
Chandler mine, 163, 178, 189, 215
Chandonnet, Rev. L., 142, 144
Charlemagne, 4
Charleston, S.C., 153
Chebul (Cebulj), Rev. John, 13, 109–110
Cheyenne Agency (*See* Big Sioux, S.D.).
Chicago, Il., 135, 139, 140, 184, 188, 236, 244
Chicago University, 214
Chicago World's Fair (1893), 188
Chippewa, 8, 25, 26, 28, 29, 31, 32, 33, 34, 35, 37, 40, 47–52, 58, 77, 87, 116–17, 122, 126, 145, 146, 149, 158, 197, 201, 206, 207, 231, 238–242, 243, 254
*Chippewa Herald*, 206
Chippewa Land Cessions, 35–36 (map), 113–114, 115
Chippewa Station, 108
Chisago county, 89,
Chisholm, Rev. James, 260
Chisholm, MN., 178, 229, 233, 236, 245, 246
Chromas, Buh, 129, 157
Christian Brothers, Duluth Boys' H.S., 216, 230, 231
Churchill Store, Little Falls, 93
Cincinnati, Ohio, 37,

Civil War, 32, 39, 40, 54, 74, 106, 137, 253
Clark House, Duluth, MN., 111
Clay county, 143, 166, 171, 217
Cleveland, Ohio, St. Vid Parish, 213
Cloquet, MN., 74, 171, 178, 197, 202, 245, 255
  fire (1918), 230–231
Coleraine, MN., 163, 221
Collegium Aloisianum, 153
Collegeville, MN., 88, 89, 196, 197
Collins, Father, 105
Cologne, 83
Columbian Exposition (*See* Chicago World's Fair).
Congregational Board of Foreign Missions, 31,
Connolly, Rev. James, 175
Conroy, Archbp. of Albany, N.Y., 81
Constantinople, 5, 82,
Cook county, 171
Cooke, Jay, 106
Cooke, Jay, State Park, 107
Corbett, Rev. Timothy,
  Chancellor & rector, Duluth diocese, 145, 171, 172, 174, 175, 197
  bishop of Crookston, MN., 217, 218, 219, 233
Cormorant lake, 126
Cotter, Joseph B., Bp. of Winona, MN., 170, 172, 197, 217, 223
Councils, Church,
  Baltimore II, 156
  Baltimore III, 156, 166
  Baltimore, VII Provincial, 26
  Vatican I, 80–81, 156, 158, 224–225
*coureur du bois*, 3, 93
Cowell's Addition (Duluth), 108
Cree Indians, 29, 124
Cretin, Joseph, Bp. of St. Paul, MN., 18, 21, 24, 26, 28, 29, 35, 38, 41, 120, 126, 197
Crookston hospital, 216
Crookston, MN., 146, 164, 165, 171, 218
  mission, 145
  diocese, 145, 146, 164, 202, 217
Crosier Fathers (C.S.C.), 216
Crow Creek, S.D., 200
Crow Wing county, 171
Crow Wing, MN., 13, 14, 15, 16, 24, 29, 31, 32, 33, 34, 35, 39, 40, 41, 43, 44, 46, 47, 53, 54, 57, 59, 60, 61 62, 63, 65, 67, 68, 71–73, 75, 78, 79, 80, 83, 85, 92, 101, 102, 107, 119, 127, 143, 158, 168, 171, 187

D

Dakota(s) territory, 4, 79, 91, 105, 113, 116, 117, 125, 144, 158, 166, 254
Dakotas (*See* Sioux Indians).
Deer Creek (*See* Sucker Point-Tower Indians)
de la Verendrye, Sieur Pierre Gaultier, 3, 25, 105, 124
"Delta," 186
de Malissy, Francois Louis de Gonzague (*See* Malessy).
Demsar, Lawrence, 153
Denfeld, R. E., 198
Derenthal, O.F.M., Oderic, 255
*Der Kreuzbote*, St. Cloud, MN., 164
Dermastija, Blais, 41
*Der Nordstern*, St. Cloud, MN., 155
*Der Wanderer*, St. Paul, MN., 78, 149, 231
Deschamp, Rev. (Pere), 137
Deslaurier, Dr. of Adams Clinic, 245
Detroit Lakes (Detroit, Detroit City) MN., 98, 115, 116, 117, 126, 142, 143, 145, 146, 165, 171, 202
Detroit, MI., 135
de Vivaldi, Rev. Francis, 28, 33, 126
Devil's Lake, N.D., 113, 125, 151
*Directory*, Sacred Heart Cathedral, 196
Dnieper, 4
Dniester, 4
Dominican Order, 230
Dominican Tertiaries (*See* Sisters)
Doran, O.S.B., Sr. Chrysostrom, 233
Drava, 7,
Dresden, 153
Dubourg, William, Bp. of Louisiana, 7
Dubuque, IA., 26, 29, 35, 89

Dudley, Dr. of Chicago, 209
Duelm, MN., 83, 97, 98, 132, 139
Dufond, Ler., 137
Dufort, Andrew, 63
Duhamel (DuHamel), Bp. of Ottawa, 135,
of MN., 139
DuLhut, Sieur, 25
Duluth diocese, 130, 170–172, 187, 200–201, 202, 206, 207, 213, 215, 216, 217, 219, 230, 231, 258
Duluth, hotels, 111, 172
Duluth, MN., 13, 14,. 69, 71, 74, 75, 104, 106, 107–111, 112, 140–141, 142, 146, 161, 162, 163, 166, 167, 170, 171, 174, 180, 192, 194, 202, 203, 204, 206, 207, 208, 215–216, 220, 225, 227, 228, 230, 231, 232, 233, 234, 236, 247, 256, 258
Duluth, Missabe & Iron Range railroad (*See* Railroads)
Duluth missionary history, Buh's, 219
Duluth *News Tribune (& Herald)*, 192, 217, 228, 236
Duluth Union depot, 172
'Dulutz kabootz' (Duluth caboose), Endion Station, 256
Dumoulin, O.M.I., Father, 105
Dunwoody Mining Location (nr. Chisholm, MN.), 245
Dwenger, C.P.P.S. Joseph, Bp. of Fort Wayne, 89

E

East Grand Forks, MN., 118, 165
Eberhard, Adolph, governor of MN., 218
*Ecce Home*, Buh's painting, 90
Ecumenical (*See* councils)
Edelbrock, O.S.B. Alexius, Abbot of St. John's, 91, 129, 130, 145, 149, 165, 166
Eden Valley affair, 186–187
Educational method program, Buh's, 91, 116, 124, 125, 154, 182, 205, 225, 239
Education, Catholic, 64, 126, 131, 150
Buh sponsored, 177, 182, 205
Eich, O.S.B., Sr. Amelia, 146
Einsiedln, Switzerland, 145, 171
Eis, Rev. Frederick, 158
Elba, MN., 179
Elk river, 433
Elizabeth, MN., 143
Elsner, John, 153
*Ely Miner*, 204
Ely, MN., 163, 167, 168, 170, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 188, 189, 190, 198, 204, 205, 206, 213, 214–215, 218, 221, 222–223, 224, 225, 226, 227, 228, 229, 233, 238
Endion townsite (Duluth) Station, 108, 256
Engel, O.S.B., Peter, Abbot of St. John's, 197, 255
Erickson, Peter, 161
Erlah, Rev. James, 41, 58
Esko, MN., 74
Esswein, William (Guido), 83
Europe, 94, 100, 108, 116, 124, 163, 165
Eveleth, MN., 170, 178, 179, 198, 221, 235, 251

F

Fairbanks, John, 31
Falconio, Archbp. Diomede, Apostolic Delegate, 218
Fall Lake (*See* Winton, MN.)
Fargo, N.D., 106, 118, 125, 142, 170, 197, 217
Faribault, MN., 58
Fayolle, Rev. Etienne, 171
Feige, Rev. Louis, 171
Feigh hospital, Duluth, MN., 233
Felton MN., 165
Fenicans, 137
Fergus Falls, MN., 143
Our Lady of Victory mission, 156
Ferjancic, Rev. Joseph, 213
Fink, O.S.B., Louis, Bp. of Kansas, 89
Fisher, MN., 164, 165
Five, Rev. Francis, 96
Flaaten's orchestra, 197, 207

Flammang, Rev. Nicholas, 155
Flat-train, 92, 118
Florida, 132
Florence (*See* Ely, MN.)
Foley, MN., 98
Fond du Lac, MN., 12, 25, 34, 35, 69, 74, 107, 142, 171, 200, 201, 202, 255 (*See* also Cloquet, Brookston, and Sawyer).
Fort Douglas (*See* St. Boniface).
Fool's gold (iron pyrites), 72, 74, 161, 168
Fort Abercrombie, 105
Fort Edmonton, 29, 124
Fort Gaines (Ripley), 33, 34, 44, 93, 97, 98, 101, 253
Fort Garry, Red River, 106, 118, 137
Fort Snelling, 26, 28, 194
Fort Totten, 79, 113, 125, 142
Fort William, 29, 107
Fort Woodsworth, 105
Fort Yates, 145
Fortier, Dr. G.M.A., 94
Fortier, O.M.I., James J., 94, 144, 164
Fottrill, Thomas, 174
Fournier, Rev. L.G., 144
Fowler, Rev. Father, 175
Fox, Msgr., J., 195
Franciscans, 3, 101, 136, 171, 207, 226, 230
Franciscan Missionary Sisters, Belle Prairie, MN., 88, 98, 100–101, 130, 131, 134, 136, 152–154, 168, 177
Franco-Prussian war, 80, 223
Frazee, MN., 152, 165, 202
Free Congregations, 56
Freethinkers, 37, 56
Fremont Island (Duluth), 108
Franco-Prussian war, 80, 223
French/France,
  Canadians, 31, 57, 60, 65, 76, 84, 100, 138, 142, 144, 153
  explorers, 3, 4, 25
  rule/France, 4, 5, 13, 23, 27, 28, 81, 104, 140, 142
  missionaries, 3, 25, 65
  mission societies, 7
Frick, Henry C., 162
Friedsburg, Ole, 188
*Fulda*, 153
Fuller, Mrs. Clara, 57,
Fur trade, 25, 31, 57, 74, 107, 118

G
Gaes, Rev. Anthony, 41, 96
Galernault, Mrs., 139
Galtier, Rev. Lucien, 26, 27, 28, 30
Gamache, Rev. Clement V., 171, 172, 175, 197
Garden Bay (Spring Garden), MI., 13
Garreaud, Rev. L., 144
Gegonebi, Chief, 34
Genin, O.M.I., Jean M. Baptiste, 96, 104–106, 107, 109, 111, 117, 140, 142, 164
Gentilly, MN., 165, 171, 197
Georgia, 153
Georgetown, MN., 105, 120, 165
German/Germany, 4, 5, 37, 38, 41, 43, 44, 55, 60, 69, 76, 77, 83, 84, 94, 97, 98, 103, 109, 144, 153, 155
German Settlement (See North Prairie, MN.)
Gheen, MN., 219
Gibbon, Cardinal, 156
Gibraltar, 212
Gilbert (Sparta), MN., 179, 214, 236
Gilmantown (Benton county), MN., 97, 98, 104
Giraux, Rev. Charles, 171, 175, 197
*Glas Naroda*, N.Y., 208, 221, 251
Glass Hotel, N.D., 140
Gleason, Rev. Thomas, 171
Gliebe, Matheus, 153
Globe hotel, Duluth, MN., 111
Glyndon, MN., 145, 146, 165, 166
Goce, 212
Gogebic, MI., 168
Goiffon, Father, 105
Goldrush of MN., 26
Golob, Frank, 179
Golob, Mary, 179, 246
Gonzague, Brother (*See* Malessy).
Gordon, Rev. Philip, 255

Gorica, 21, 212
Gouin, Rev. H., 144
Gouze (Govze), John, 192
Grand Rapids, MN., 144
Grimholz, Father, 152
Gunkel, Rev. Charles, 152
Guillet, O.M.I., Didace, 220
Grosseilliers, 25
Grace, O.P., Thomas L., Bp. of St. Paul, 21, 24, 39, 40, 41, 52, 57, 58, 60, 62, 71, 78, 83, 88, 89, 91, 94, 100, 101, 109, 113, 125, 127, 129, 149, 156, 158, 171, 210
Grady, Vincent, 257
Grand Forks, N.D., 118
Grandin, Vital, Bp. of St. Albert, Canada, 124
Grand Marais-Grand Portage, MN., 25, 29, 35, 171, 201, 202, 215
Grant, President, 115–116, 132, 133,
Graz, 21
Greaney, MN., 219
Greaney, Patrick, 219
Great Fire (1918), 230
Great Lakes, 3, 12, 26, 107, 120, 215
Great Northern & Canadian Pacific rwy. (*See* Railroads)
Great Spirit (*See* Kijie-Manitou under Indian Affairs).
Greil, O.S.B., Brother Patrick, 38
Gross, O.S.B., Severin, 149, 167
Gull Lake river MN., 31, 39, 78

H
Hall, E. George, 222
Hall, Hon. James, 93
Halle, Germany, 83
Halsey Bros., pharmacists, 244
Hapsburgs, 4
Harrison, O.S.F., Sr. Mary Bonaventure (Victoria), 154
Hawley, MN., 145, 165
Hayes, M. Ignatius of Jesus (Elizabeth), 100, 136, 137, 153, 177
Hayes, Thomas, 129
Head of the Lakes (*See* Duluth).
Heffron, Patrick, Bp. of Winona, 217
Heiss, Michael, Bp. of LaCrosse then Archbp. of Milwaukee, 89, 156, 158
Hennepin, Father, 3, 25
Hennessey, John, Bp. of Dubuque, IA., 89
Hermanutz, O.S.B., Aloysius (Alois), 83, 149, 194
  vicar general, 83, 219
  White Earth missionary, 145–147, 164, 171, 174, 202
Hermanutz, Karl, 153
Hermitage, PA., 154
Hibbing, MN., 19, 170, 178, 179, 198, 221, 222
Highway #4 (*See* Vermilion trail)
Hill, James, J., 106, 118, 148, 163, 172
Hinckley, MN., 171
*Hindoo*, 12
*History of Todd & Morrison Counties*, 57
Hogan, Rev. James J., 237
Hole-in-th-Day (Holeda) II, Chief, 31, 39, 40, 73, 78, 113–114, 143, 192
Homestead Law, 106
Holy Angels Church, St. Cloud, 91
Holy Cross Church, North Prairie, 97
Holy Cross (Wild Rice Mission), 105, 106, 142
Holy Family Church, Belle Prairie, MN., 35, 59, 98, 144
Holy Family Church, Cloquet, MN., 202, 231
Holy Family Parish, Eveleth, MN., 179
Holy Ghost Parish, Two Harbors, MN., 162, 166, 170, 174, 198, 256
Holy Land, 82, 83, 143, 239
  Buh notes, 252–253
Holy Redeemer (*See* St. Salvator).
Homar, O.S.B., Roman, 202, 224
Homar, John, 153
Homestead Law/act, 39
Hond, .lix, 137
Hotels, frontier, 43
Hotel Vermilion, 198
Hubbard county, 171, 217
Hudson Bay, 126,
Hudson Bay Company, Royal, 25, 117, 124, 137, 138

Hudson River, N.Y., 209
Hufnagel, Rev. Francis, 197, 214, 255
Hungary, 4
Hurons, 28

I
Illinois, 56
  miners, 163
Illyria, 4
Immaculate Conception parish, Minneapolis, MN., 129, 170, 172, 215
Immigrant archives, U of MN., 164
Immigration House, Duluth, MN., 111, 112
India, 13, 109
Indiana, 56, 139, 145
Indian affairs, 61, 139, 145, 154
  buffalo hunt, 106
  census, 66, 199, 201, 231
  congresses, 200
  converts, 87, 254
  crops/economy, 79, 151
  culture, 64, 66
  education, 32, 62, 100, 150, 198–199
  graveyard, 78
  *kijie–manito*/religion, 37, 62, 64, 79, 153, 200
  land cessions, 36, 107, 113
  language, 61, 64, 72, 88, 109
  maple sugar industry, 50, 51, 79
  missions, 57, 58, 60, 62, 64, 79, 80, 84, 91, 92, 96, 155, 219
Indians, 4, 31, 33, 35, 41, 46, 60, 61, 62, 63, 64, 65, 66, 67, 68, 71, 75, 76, 78, 79, 83, 85, 87, 88, 92, 93, 101, 102, 103, 105, 107, 108, 109, 114, 116, 120, 122, 125, 130, 134, 137, 138, 144, 145, 148, 149, 150, 154, 182, 192, 194, 196, 206, 215, 218, 238–242, 243
Indian war, last in Minnesota, 192–194
Industrial Workers of the World (IWW), 222
Iowa territory, 25, 26
Ireland, John, Bp. of St. Paul, MN., 39, 41, 129, 156
  archbishop, 158, 170–171, 172, 196, 197, 217, 218, 219, 225, 227, 254, 256
Iron Junction, MN., 178
Iron ore/industry, 26, 74, 167, 168, 174, 219
Iron Range, 159, 166, 171, 175, 177, 192, 204, 205, 219, 222, 225, 246, 247, 252, 259
Isanti county, 89
Italy, 4, 80
  Milan and Padua, 209
Itasca county, 144, 171

J
Jacob's Prairie (St. Joseph's Prairie), MN., 39, 55
Jacker, Rev. Edward, 158
Jager, Rev. Frank, J., 185, 237
Jamestown, N.D., 125, 170 (Later, see of Fargo).
Jefferson House, 111
Jejewigstig, George, 150; Pembina neophyte, 87
Jeran, Luke, 153
Jeric, John, 256
Jershe, Rev. John, 228, 244, 250
Jerusalem, 82, 83, 252
Jesuit(s)/or Blackrobes, 3, 87, 171, 230
Jesuit Indian Missions, 216
*Jesuit Relations in America*, 3
J. M., Rev., 60
Johnson, John (Enmegahbow), 32
Joliet, the explorer, 124
Joliet, IL., 187, 190, 207, 211
  KSKJ National Organization, 189–192
Jones, Commissioner, 194
Jordan, Oregon, 55
Jouaux Rev. J. 144
Jugoslavia, 16, 168, 180, 182
Julian Ridge (*See* Alps)
Junipero Serra, 3

K
Kajdis, Rev. T., Canon, 210, 232
*Kakabikansing*, 92 (*See* Little Falls).
Kalkman, Henry, 204

Kapus, Anton, 69–71
K.A.S., 187, 190
Katzer, Frederic X., Archbp. of Milwaukee, WI., 41, 58, 195, 197
Keilly, Rev. Philip, 255
Keller, Rev. George, 110–111
Kemper, Rt. Rev., J., Episcopal bishop, 32
Kenrick, Archbp., St. Louis, Mo., 81
Kensington, MN., 126
Kerst, O.S.B., Mother Alexia, 232–233
Kerst, O.S.B., Mother Scholastica, 145, 146; 166, 216, 220
Ketten, O.S.B., Sr. Philomena, 145
Kettle River, MN., 142
Kieve, Mrs. John, 140
Kittson county, 171
Knafeljc, Rev. J., 185
Knoff, Rev. Aquinas, 236
Koefler, O.S.B., Stephen, 171, 172
Koshir, Maria (*See* Buh.)
Koering, Rev. Gregory, 102, 177
*Koledar Amerikanskega Slovenca* (*See* KAS)
Kosmerl, Rev. (Dr.) Francis S., 153, 174, 175, 177, 195, 203–204, 213, 214, 219
Kosmerl, Val, 213
Kovacic, John, 41
Krainer (*Starjerc, Korosec*), Slovenes, 69, 168, 187
Kraintown, MN., 55, 83, 98
Kraintowns or Krainer parishes, 187
Kraker, Margaret Lackner (*See* McKean.)
Kranj/Krain, 5, 15, 17, 69, 168, 213
Kraskowitz, Rev. A.M., 255
Krautbauer, F.X., Bp. of Green Bay, WI., 129
Kristan, Mr., of Two Rivers on the Lake, 128
Krze (Kerze), Rev. Fr. L., 185, 195
KSKJ, 190–192, 207, 250

L

Lacombe, O.M.I., Albert, 29, 30, 67, 120–125, 135–136, 137–138, 223, 239
LaCrosse, 12
LaCroix, 10
Lafleche, Louis, Bp. of Quebec, 137
Lafond, Mrs., 137
Lahr, Mr., St. Cloud, MN., 132
Laibach (*See* Ljubljana)
Lake county, MN., 171
Lake Park, MN., 143, 165, 202
Lakeside (Belleville townsite), Duluth, MN., 108
Lake Superior, 25, 29, 34, 74, 108, 111, 119, 142, 161, 197, 202
Lake-of-the-Woods, 119
Lake Vermilion (See Vermilion).
Lake Winnibigoshish, MN., 35, 47, 52, 57, 60, 61, 62, 63, 66, 67, 76, 80, 83, 144, 201, 206
Lake Winnipeg, Canada, 117, 118, 119, 120, 126
Lambert, Bernard, 8
(St.) Lambert, MN., 165, 177
Lamothe, Rev. Arthur, 57, 94–95, 144
LaMoure county, N.D., 89
Lampe, John, 153
Lampe, O.S.B., Simon, 146, 171, 202, 231, 235, 237, 255
LaPointe, WI., 12, 31, 66, 140
treaty, 107
LaTour family, 245
Latrobe, PA., 24, 38, 83, 89, 129
Lautishar (Lavtezar), Rev. Laurence, 13, 14, 21, 66, 68, 143
reinternment in Duluth, 16, 187
Lawlor, Rev. E. J., 171, 172
Lawler, Rev. J. J., Aux. Bp., St. Paul, 217
Leadville, Co., 221
Lead, S.D., 12, 192, 217, 224
*Lean Chief* (*See* Marty).
Leech Lake, 32, 35, 39, 46, 52, 68, 76, 78, 80, 83, 192, 194, 200, 201, 231
Lee mine, Tower-Soudan, MN., 161, 167, 177, 198
Lefevre, Peter T., Bp. of Detroit, 12
Lefloe, O.M.I. Father, 105
L'Havre, 21, 23, 209

Lemay, Rev. A., 144
Lemire, Rev. Elias E., 224, 255
Leo XIII, pope, 156, 165, 195, 197, 222, 223
Leopoldine Association (*Stiftung*), 7, 23, 62, 82
Leskovic, Rev. Anton, 237
LeSueur, explorer, 25
Liberty bell, 132, 189
Limmer, Rev. John, 255
Lincoln, Abraham, President, 40, 114
Lincoln hotel, Duluth, MN., 111
Linz, 21, 83
Little Falls, MN., 31, 44, 57, 80, 83, 92–95, 97, 102, 113, 131, 142, 143, 144, 158, 168, 252, 254
Little Rock Indian mission, 83
Liverpool, England, 83
Ljubljana (Laibach), Slovenia, 5, 16, 18, 19, 21, 22, 41, 80, 82, 148, 153, 209, 212, 213, 217, 247, 251
Ljubno, Slovenia, 153, 254, 255
Locknikar, O.S.B., Bernard, Abbot of St. John's, 167, 196
Loefler, O.S.B., Optatus, 255
Logan county, N.D., 89
Long Prairie Land Company, 127
Long Prairie, MN., 33, 83, 97, 108, 126–128
Loras, Mathias, Bp. of Dubuque, Iowa, 35, 120
Loski Potok, 82
*Louise*, steamer, 212
Louisiana, 132
Louis, King of Bavaria, 7
Louisville, MN., 164, 165
Lourdes, France, 153, 209
Lozar, Frank, 174
Louvain, 153
Lucne (Lucinah), Buh home parish, 15, 16
  Buh's home jubilee, 210
*Ludwig-Missions-verein*, 7, 23, 38
Lumber camps, map, 84
Lumbering/logging, 26, 31, 74, 93, 151, 166
Lydon, Rev. Patrick, 219
Lynch, Rev. Daniel W., 171, 175, 197, 229, 232
Lyons, France, 23, 104

M
Mackey, Rev. T. J., 175
Magnee, Rev. C.W., 96
*Maine*, 153
Maine, MN., 152
Malessy (Malissy), Brother F.L., 98, 101, 131
Mandan, N.D., 166
Manitoba, 29, 105, 117, 137, 138
Manning, Edward Cardinal, 81, 100, (*See* Indian affairs)
Maple Sugar, 50–51, 79, 206
Marriage laws, 219–220
  Buh's translation, 220
Marian Shrine (s), 153, 209, 254, 255
Marine, MN., 26
(di) Marogna, O.S.B., Demetrius, 24, 38, 91
Marquette, MI., 8, 10, 12, 18, 19
Marshall county, 171
Marty, O.S.B., Martin, Bp. of Dakota Territory, 144–145, 158, 170, 171
  Indian Commissioner, 200–201, 202
*Masinaigans*, iii, iv, 240, 241
Mathew, Rev. Theobold, 130, 174
Mayer, O.S.B., Alfred, 255
McCue, Mr., St. Cloud, MN., 155
McGill, O.S.B., Sr. Denise, 233
McGlone, Rev. James, 164
McGolrick, Rev. Henry, 172
McGolrick, James, Bp. of Duluth, 16, 170, 171–173, 174, 175, 176, 180, 187, 195, 197, 200, 203, 207, 208, 210, 214, 215, 216, 217, 218, 219, 220, 225, 227, 228, 229
  death, 204
  Indian Commissioner, 200–201, 202
McGolrick, Rev. William, 172
McKean, Margaret Kraker, 246
McGolrick, C.S.J., Sisters Bridget & Elizabeth, 172

McKenna, Mary Enright, 245
McKenzie River, Canada, 105
McKinley, MN., 170, 177, 179
McKinley, President, 194
  monument, 205
McLean county, N.D., 217
McLaughlin (McGlone), Major, 125
McNeil, J.C., 198
McNicholas, O.P., John T. Bp. of Duluth, 230, 231, 232–234, 236, 256
McNulty, O.S.B., Sr. Evangelist, 146
Medina, MN., 56
Mediterranean Sea, 212
Medosh, Frank, 208
Meire Grove, MN., 129
Melovasich, Rev. Frank, 144
Melrose, MN., 83
Mendota (St. Peter's), MN., 26, 28
Menominee, MI., 168
*Mercury*, 23
Merritt, Leonidas, 161–162
Merritt, Lewis, 161
Merritt, MN. (*See* Biwabik).
Mesaba, MN., 175–176
Mesabi Range (Mesaba, Mesabe, Missabi), 161, 179, 180, 227
  mining, 162
  station, 178
  strike, 221, 222
*Meshidong*, 238, 239, 241
*Messagerie Imperiale de la France*, 252
Messmer, Bp. George, 195
Metis, 122, 123, 137, 138
Metlika, Carniola, 212
Mevel, Father, 178
Meyer, O.S.B., Alfred, 220
Michigan Territory State 25, 28, 46, 56, 109, 148, 228, 224
  miners, 163
  vicariate, 29
Michin-ishigang, 63
Middleton townsite (Duluth), 108
Mihelcic, Rev. Frank, 182, 227, 228, 229, 230, 237
Miketic, Peter, 190
Miks, Rev. A., 255
Mikush, Martin, 83
Milford townsite (Duluth), 108
Mille Lacs (*Mehi-sagaigang*), 34, 35, 83, 201
Miller, John A., 97
Miller mine, Aurora, MN., 222
Millerville, MN., 80, 83, 97, 98, 109, 126, 145
Milwaukee, WI., 12, 13, 56, 139, 197
  diocese, 58, 83, 88
  seminary, 158
  province, 156, 158
  first Provincial Council, 156–158
Minneapolis (St. Anthony), MN., 31, 162, 170, 172, 203
*Minneapolis Tribune*, 192
Minnesota Historical Society, 4
Minnesota House, 111
Minnesota Iron company, 170
Minnesota river, 26, 74
Minnesota Point, 107–108, 111
Minnesota Territory state, 18, 25, 26, 28, 35, 56, 57, 62, 64, 67, 69, 72, 74, 78, 79, 82, 85, 87, 88, 89, 91, 93, 97, 100, 101, 103, 105, 106, 107, 111, 114, 116, 117, 118, 119, 120, 126, 128, 129, 130, 136, 138, 139, 140, 146, 151, 158, 164, 188, 197, 202, 206, 209, 216, 244, 254
  colonization, 37–38, 72
  "gold," 160–163
Missia, Rev. Francis, 229
Mission Crusade, Duluth diocese, 234–235, 236, 247
  house, 234, 250
Mississippi Indians, 29, 150
Mississippi River, 3, 21, 25, 26, 29, 31, 33, 63, 65, 67, 69, 74, 91, 93, 101, 111, 116, 119, 120, 230
Missouri River, 26, 29, 79, 89, 197
Moloney, Rev. Patrick L., 237
Monnier, Mr., 142
Montreal, Canada, 29, 124, 135, 208
Moorhead, MN., 105, 106, 117, 118, 119, 120, 142, 146, 164, 165, 171
Moose Lake, MN., 142, 230

Morcum, Elisha, 163
Moren, Dr., former Indian Agent, Washington Territory, 209
Morgan, J. Pierpont, 163
Morrison, Allan, 31
burial lot, 78
Morrison county, 93, 143
Golden Age club, 253–254
Morrison, J. G., 150
Morse township (St. Louis county), 226
Most Holy Redeemer Church, White Earth, MN., 116
Motley, MN., 143
Mountain Iron, MN., 162, 170, 178, 179, 198
Mrak, Ignatius, Bp. of Marquette, 10, 11, 12, 81–82, 195, 256
Muckenthaler, O.S.B., Brother Benno, 38
Munich, 7, 23, 41, 83, 89
Murnik, Anton, 168, 175, 184
Mrs., 177
Murnik, John, of Biwabik, 178
Murphy, J.D., 166–167, Tower Mayor, 198

N
Naganab (Naganub), Joseph and Mary, 34
Naganab, Paul, 142
Napoleon (*See* Bonaparte)
Naples, Italy, 212
Nationalism, 55
Negro education, 153
Nellis, O.S.B., Feliz, 232
Nelson River, Canada, 126
Nett Lake Reserve, MN., 206
Newman, John Henry, 81
New Ulm, MN., 56
New York, 23, 24, 83, 100, 153, 208, 213, 226
New York Mills, MN., 143
Niagra Falls, 135
Noricum, 4
Norman county, 171
Norsemen, 126
North Dakota, 27, 29, 105, 145, 217
Northeastern Minnesota, 158, 160, 188, 216,
immigration, 163–164
Northern Minnesota, 217, 222, 256
N.P. (Northern Pacific) Junction (*See* Carlton, MN.).
Northern Pacific (*See* railroads).
Northfield, MN., 139
Northman, O.S.B., Ulric, 154
North Prairie (Two Rivers), MN., 60, 64–65, 71, 72, 83, 97, 98, 140
*Northwestern Chronicle* (NWC), 16, 203
North West Fur Company, 25
Novak, John B., 18, 20
Novo mesto, Slovenia, 212
Nute, Dr. Grace Lee, 4

Oberstar, John, 190
Oblates of Mary Immaculate (OMI), 29, 104, 120, 124, 136, 137, 171, 216, 230
O'Connor, Marshal, of White Earth Agency, 194
O'Gorman, Rev. Thomas, 41
Ogulin, Rev. Anton, 237
O'Haras of Biwabik,
miners, 163
Ohio, 55
Ojibway (Otchipwe),
Oliver, Henry H., 162, 163
Oliver Mining Company, 163
Omaha, Nebraska, 190
Onamia (nr. Mille Lacs), MN., 216
Oneota townsite (Duluth), 74, 107, 108, 161
Onigum, MN., 231, 232
Ontonagon, MI., 109
*Ordo(s)*, Buh, 129, 136–137, 138, 140, 148, 152–155, 174, 175, 206, 207, 213, 214, 219, 221, 240
O'Reilly, James, Bp. of Fargo, 217
Orphan fund, 215
Ortmann, O.S.B., Anselm, 255
Osakis, MN. (Lake Osakis), 108, 109, 126

Osborne, P., Paris, France, 209
Osseo, MN., 56
Oster, Rev. Jean A. Anatole, 205, 223
Ottawa, Canada, 104, 135, 137
Ottawas, 8, 28, 32, 34, 35, 37, 46, 48
Ottertail Indians, 150
Otter Tail Lake (Otter Tail county), 55, 56, 76, 77, 97, 109, 113, 119, 143, 144
Ottertail river, 118, 119,
city, 143
Our Lady of Lourdes, Virginia, MN., 227
Our Lady of the Sacred Heart church, Cloquet, MN., 230
Our Lady of Victory, Fergus Falls, MN.,
Oxcart(s), 26, 28, 118–119, 120, 122, 124
Oxen, 31, 64, 74, 122

P
Padua, Italy, 209
Pakiz, Ivan (John), 190
Pakiz, Rev. Mark, 195
Panic of 1857, 106, 108, 111
of 1873, 108, 148, 170
of 1893, 188, 246
Pannonia, 4, 7
Paquins, Belle Prairie, 100
Papal States, 80
Paris, France, 7, 23
Park Rapids, MN., 165
Pasic, Stephan, 190
Passasatchaban Lake (*See* Bowstring).
Passion play, Horitz, 205
Pattison, Martin, 163
Pavletic (Pauletic) Rev., Francis, 41
Pavlin, (Paolin,), Rev. John, 83, 96, 101, 102, 128, 131, 139, 250
Payette, Rev. A., 144
Peace Policy of President Grant, 115–116
Peace River, Canada, 124
Peake, Rev. E. Steele, Episcopal Missionary, 32
Pelican Lake, 143
Pellet, Rev. Henri, 144
Peltier, Rev. P. 209
Pembina Indian(s), 87, 150
Pembina, (see former of St. Boniface, Manitoba province), 29, 118, 120, 123
Iowa Territory, 120
Minnesota Territory, 26, 27, 89, 105, 114, 119, 146; Pembina, MN., in White Earth Reserve, 201
Dakota Territory (now Leroy, N.D.), 125, 164
Pengilly, Captain John, 174, 177, 188
Pennsylvania, 163
Perch Lake (north of Norman), MN., 142
Perham, MN., 96, 98, 142, 143, 144, 146, 151–152, 153, 155, 158, 164, 252
Petac, John, 153
Pfeiffer, Karl, 153
Philadelphia Exposition (See American Independence Centennial).
*Times*, 132, 135
*Pierzana*, 85
Pierz(Pirc/Pirec), Rev. Francis X, Missionary, 10, 12, 13, 14, 15, 18 21, 23, 25, 28, 29, 32, 34, 35, 37–38, 43, 44, 45, 46, 47, 48, 52, 54, 55, 56, 57–58, 60, 61, 62, 63, 64, 65, 66, 67–68, 71, 72–73, 75, 76, 77, 78, 80, 81, 85, 88, 91, 92, 94, 96, 97, 98, 101, 102, 113, 116, 117, 120, 123, 127, 131, 143, 158, 164, 197, 198, 219, 254, 256
anniversary, 53, 155
death, 148–149
peace missions, 33, 39
Pierz township, 101, 102
Pierz (Rich Prairie), MN., 83, 85, 94, 97, 101, 102, 103, 104, 131
Pike, Lt. Zebulon, 93
Pillagers (*See* Leech Lake Indians).
Pine City, MN., 140, 142
Pine county, 171
Pine Point, MN., (*See* Ponsford).
Pine Ridge, S.D., 200
Pioneermine, Ely, MN., 163, 178, 215
Pirnat, Rev. A. L., 236, 237
Pirnat, John, 41
Pirnat, T., 185
Pittsburgh, PA., 139, 162

Pius IX, Pope, 26, 80, 81, 145, 223
Pius X, Pope, 217, 219, 223, 225
Plankton, 212
Platte River, 44, 64, 101
Plauc, Mr. 190
Pleasant Valley, Sherburne county, 98
Plevnik, Rev. John, 237
Pluth case, Duluth, MN., 225
Plut, Rev. Alois, 41, 58, 80, 256
Pogacnik, Gregor, 71
Point Douglas, 74,
Poitras O.M.I., Father, 255
Pokegama (Lake), MN., 31, 63, 144, 156
  Indians, 35
Poljane, 13, 16, 17
Polk county, 166, 171
Ponikvar, Rev. Jernej B., 213
Ponsford, MN., 201, 202, 218
Port Edmonton (*See* Fort Edmonton).
Porter, H. H., 163
Portland townsite (Duluth), 108
Power, Rev. Wm. J., 227, 237
Prague, 153
Presbyterians, 46
Pretner, J., 178
Princeton (Mille Lac county), MN., 132
Propagation of the Faith Society, 7, 23
Proulx, Abbé J. B., 138
Provencher, O.M.I., Joseph N., Bp. of St. Boniface, Manitoba, 29, 124, 138
Provincial council/synod,
  Baltimore, Md., 26, 156, 166
  Laibach (Ljubljana), 210
  Milwaukee, WI., 156–158
  St. Louis, Mo., 88
  St. Paul, MN., 210
Prussia/Prussian, 81
Pueblo, Colorado, 190–191
  Mutual Aid Society, 190
Purcell, Archbp., Cincinnati, Ohio, 81
Pyrite of iron (*See* Fool's gold)

Q
Quebec, Canada, 57

R
Rabbit Lake, 35
Radece (Radecah/Racah), Slovenia, 18, 21, 82, 212
Radisson, the explorer, 25
Railroads, 43, 80, 106, 107, 108, 117, 123, 148, 160, 163, 166, 174, 178, 198, 217
  Canadian Pacific, 107
  Chicago, Milwaukee & St. Paul, 135
  Duluth & Iron Range, 162, 167
  Duluth Missabe & Iron Range (DM&IR), 74, 162, 178
  Duluth & Winnipeg (now GN), 162, 163
  Great Northern (GN), 107, 146, 148, 163, 164, 218
  Great Western, 135
  Michigan Central, 135
  Northern Pacific (NP), 98, 104, 106, 107, 111, 140, 142, 148, 162
  St. Paul & Duluth, 106, 162
  St. Paul & Pacific (later the GN), 106
  *William Crooks,* 106
Range (*See* Iron Range)
Ransom county, 89
Ravoux, Rev. Augustine, 27, 28, 29, 30, 41, 96, 122, 123
Redemptorist Fathers, 139
Red Jacket, MI., 190
Red Lake Falls, 164, 171, 202, 216
Red Lake, 13, 14, 31, 35, 46, 66, 68, 71, 80, 83, 119, 122, 143, 144, 145–146, 147, 148, 150–151, 171, 201, 202, 215, 218, 223
Red River (Valley), 29, 79, 87, 91, 104, 105, 106, 107, 108, 117–118, 119, 120, 121, 123, 124, 125, 126, 137, 138, 144, 146, 163, 171, 216, 217, 230
  migration, 166
Reniere, Feliz, 137
Reno, MN.,
  Czech settlement, 80, 128
Rese, Bp. of Detroit, 7
Retirement fund (*See* Duluth diocese)
Rettenmaier, Paul, 83
Rice harvest (*See* Indian affairs).
Rice, Henry M., 31, 40

Rice hotel/settlement 44, 92
Rice's Point (Duluth), 108, 112
Rice river, 201
Rice Treaty, 200
Richmond, MN., 39
Richmond, VA., 165
Rich Prairie (*See* Pierz, MN.).
Richard, Rev. Charles A., 94, 105, 144
Richardson, Mr., 131
Richland county, 89
Richter, Bishop, 195
Riel, Louis, 137–138
Riess, O.S.B., Bruno, 38
Ripley (*See* Fort Gaines).
Riverside hospital, Crookston, MN., 216
Roads, 75, 107
Indian forest trails, 74
military roads, 33, 39, 103
oxcart, 40
sledge, 67
stage, 39, 52, 60, 91
train (*See* Railroads)
wagon, 150
Rockefeller, John D., 163
Rockford, MN., 139
Rochone, O.S.F., Sr. Mary Veronica (Malvina), 154
Roman (s), 4, 5
Rome, Italy, 80, 81, 82, 88, 100, 143, 156, 158, 212, 217, 230
Rovell, O.S.F., Sr. Mary Rose (Rosanna), 154
Rovisher, Katherine, Buh niece, 152
Rouchleau, Louis, 168
Round Prairie, MN., 126, 142
Royalton, MN., 92
Roy, Frank, 47
Roy, Vincent, 140
Roy, Rev. W. T., 171, 172, 174, 175, 197
Rudolph, King of Austria, 4
Ruffee, Major Charles A., 146
Rush City, MN., 104, 108
Rush Lake, 77, 97, 109, 113, 151, 155

S

Sacred Heart Church, Duluth, MN., 109, 111, 166, 171, 207, 220, 227, 228, 231, 233, 236
Little Falls, 158
Onigum, 231
Sacred Heart Institute (*See* St. Scholastica)
St. Agnes, St. Paul, MN., 196
St. Albert mission, Alberta, Canada, 124
St. Anne, Alberta, Canada, 124
St. Anne, Crookston, MN., 164, 165
St. Anthony de Padua, Duluth, MN., 203–204, 214
St. Anthony de Padua, Ely, MN., 175, 180–1, 226, 227
St. Anthony hospital, Bemidji, MN., 216
St. Anthony, (*See* Minneapolis).
St. Anthony of Padua, Kraintown, MN., 83, 98
St. Anthony, Terrebonne, MN., 164
St. Augusta, MN., 39, 55, 125
St. Boniface (Ft. Douglas), Manitoba, 29, 120
St. Bridget, Greaney, MN., 219
St. Casimir, Cloquet, MN., 230
St. Clement, Duluth, MN., 166, 171
St. Cloud, MN., 35, 38, 39, 41, 43, 55, 71, 83, 89, 91, 97, 103, 104, 119, 129, 131, 135, 145, 149, 155, 170, 171, 190, 197, 202, 204, 236
St. Columba, Episcopal mission, 32
St. Croix Lake, 26, 142
river, 74
Sts. Cyril & Methodius Society, Ely, MN., 184, 188, 190, 192
St. Elizabeth, Duluth, 294, 298
St. Elizabeth, MN., 126
St. Francis seminary, Milwaukee, 24, 83
St. Francis Xavier, 14, 33, 143
church, Brainerd, Mn., 111
church Little Falls, Mn., 57, 94–95
St. Henry, Perham, MN., 143, 152
St. Hyacinthe, Ottawa, 135, 136
St. Ignace, MI., 12
St. James Church, West Duluth, MN., 175
St. James mine, Aurora, MN., 222
St. James Orphanage, Duluth, MN., 215, 218, 225, 233, 238, 247

St. Jean Baptiste, Duluth, MN., 166, 171, 174, 216
St. John's in the Wilderness church, Episcopal, 32
St. John Abbey, Collegeville, MN., 38, 83, 89, 91, 145, 167, 196, 197, 202, 228, 231, 255
St. John the Baptist, Duluth, MN., 171
St. John the Baptist, Foley, 98
St. John the Baptist, Gilmantown, 104
St. John the Baptist, Virginia, MN., 179
St. Joseph, Ball Club, MN., 231
St. Joseph parish, Chisholm, MN., 245
St. Joseph College, Ottawa, 104
St. Joseph hospital, East Grand Forks, MN., 216
St. Joseph (Stearns county), MN., 39, 55, 58, 60, 85, 88, 145
St. Joseph, Moorhead, MN., 117
St. Joseph, nr. Perham, MN., 143, 149, 151–152, 155
St. Joseph, Red Lake Falls, MN., 164
St. Joseph (Walhalla), N.D., 125
St. Ignace, MI., 12
St. Lawrence, Cleveland, Ohio, 213
St. Lawrence, Duelm, MN., 83, 97, 98, 104, 132, 139
St. Lawrence river, 120,
St. Louis Bay river, 107, 112, 119, 231
St. Louis county, 171, 198
St. Louis Hotel, Duluth, 111, 204
St. Louis, Mo., 37, 87
St. Louis-on-the-lake (*See* St. John Abbey).
St. Louis reservation, 142
St. Luke chapel, Sauk Rapids, MN., 91
St. Martin, Sauk river valley, 55
St. Martin of Tours, Tower, MN., 159, 167
St. Mary's, Bena, MN., 231
St. Mary's Church, Crookston, MN., 165
St. Mary's Church, Haverstraw, N.Y., 208
St. Mary's Church rectory, St. Cloud, MN., 89
St. Mary's Hospital, Duluth, MN., 166, 216
St. Mary of Mt. Carmel, Stillwater, MN., 128
St. Mary's parish, Winnipeg, 120, 121, 124
St. Mary, Red Lake Falls, MN., 202
St. Mary Star of the Sea, Duluth, MN., 166, 171
St. Mathias, MN., 101, 102, 158
St. Meinrad Abbey, Indiana, 145
St. Nicholas, Brooklyn N.Y., 213
St. Nicholas, Sauk river valley, 55, 126
St. Paul diocese, 26, 27, 28, 29, 42, 53, 88, 122, 126, 130, 137, 156, 158, 165, 185, 202, 203, 217, 224, 232, 236
  cathedral, 172, 197
  seminary, 229,
  six-fold consecration, 217–218
  triple consecration, 171
St. Paul, MN., 13, 23, 24, 26, 28, 32, 33, 40, 41, 55, 57, 65, 68, 69, 71, 80, 86, 88, 89, 91, 100, 106, 109, 118, 119, 122, 135, 139, 142, 146, 149, 205, 208, 229, 254
St. Paul & Pacific (*See* railroads).
St. Peter basilica, Rome, 81
St. Peter, MN., 60, 80
St. Pierre, Canada, 137, 138
St. Rose, Hermitage, Pa., 154
St. Salvator (Holy Redeemer), Little Falls, MN., 80, 94–95
St. Scholastica, Duluth motherhouse (Sacred Heart Institute), 198, 208, 216, 220, 231
St. Stanislaus, Perham, MN., 152
St. Stephen in the woods (nr. Brockway), MN., 55, 69–71, 83, 97, 148, 187, 202, 203, 223
St. Sulpice, 136
St. Vid, Cleveland, Ohio, 187
St. Victor, Brothers and Clerics, 136
St. Vid (Vitus), Ljubljana, 153
St. Vincent hospital, Crookston, MN., 216
St. Vincent seminary / abbey, Latrobe, Pa., 24, 38, 83, 89, 129

St. Wenceslaus, 98, 104, 139
St. Wendelin, St. Augusta, MN., 126
St. Xavier (*See* St. Francis).
Sakser, Frank, 185–186, 208, 221, 251
Saulteaux (*See* Chippewa Indians,).
Salzburg, 5, 23
Sandell, Andrew, 161
Sand Hill, MN., 145
Sandy Lake, 35, 46, 63, 67, 68, 144, 201
Sardinia, 212
Saskatchewan-Nelson river system, 118
Saskatchewan Valley, 105
Sauk Center, 83, 98, 108, 126
Sauk Rapids, MN., 31, 32, 35, 39, 41, 43, 54, 91, 119
Sault Ste. Marie, MI., 10, 18, 19, 208
Sava river, 7
*Savoie*, 209
Savs, Rev. Mathias (Matija), 185–186, 190, 229, 232, 237
Sawyer, MN., 171, 202
Scandinavians, 5
Scannel, Richard, Bp. of Omaha, Nebr., 190
Schaken, Rev. (Dr.), 202
Scheffold, Bartholomy, 153
Schells, Rev. Sebastian, 171
Schenk, Rev. John, 128, 129
Schiffrer, Rev. John E., 182, 208, 213, 214, 229, 233, 234, 236, 237, 245, 246, 250
Schiffrer, Rev. Valentine, 237
Schinner, Augustine, Bp. of Sup WI., 215
Schneider, Rev. C. L., 97, 104, 1
Scholastica, Mother (*See* Kerst).
Schools, Minnesota pioneer, 32
  Argyle, 216
  Belle Prairie, 31
  Crow Wing, 46
  Duluth, 166, 204
  East Grand Forks, 216
  Moorhead, 165
  Perham, 152, 155
  Pierz, 102
  Red Lake Falls, 216
  Vermilion, 198–199
  White Earth, 150
Schultz, Rev. Francis, 255
Schunemann-Pott, Friedrich, 56,
Schwartz, John, 155
Schwebach, Bishop James, 195
Second Avenue hotel, 111
Sedey (Sedej), Rev. Francis A., 19–20, 237, 251
Seidenbusch, O.S.B., Rupert, Abbot 88–90
  Vicar Apostolic, 130, 132, 143, 144, 145, 146, 148, 149, 150, 151, 152, 154, 155, 158, 159, 164, 165–166, 167, 170, 171
  episcopal visit, Vicariate of Northern Minnesota, 91–104; 107–129
Seliskar, Rev. John (Dr. Ivan), 202, 229
Selkirk, Earl of, Red River colony, 117–118,
  Settlement, 125
Semic, Carniola, 82, 212
Seven Dolors O'Chippewa, Millerville, MN., 97,
Seventy-Fifth Anniversary, St. Stephen, 69,
Shakopee, MN., 203, 229, 232
Shanley, John, Bp. of Fargo, N.D., 53, 170, 175, 197, 217, 222
Sherburne county, 89
Shubitz, Mrs. Thomas, 6,
Sibley Mine, Ely, MN., 215
Sibley, Henry H., 25
Simmons county, N.D., 217
Sioux Falls, S.D., 170, 171
Sioux Indians, 25, 26, 28, 29, 32, 105, 125, 126, 145, 200, 253
Sisters, Benedictine, 88, 102
  Charity, Ft. Totten, N.D., 88, 125
  Dominican, 208–209, 232
  Dominican Tertiaries (Carmelites), 232, 235
  Franciscans, Belle Prairie, 88, 98, 100–101, 130, 131, 134, 136–137, 152–154, 168, 177
  Franciscan Tertiatries, 136, 137
  Grey Sisters, 136

Holy Names of Jesus & Mary, 232
St. Joseph of Bourg, France, at Crookston, MN., 216, 230
St. Joseph of Corondelet (CSJ), 41, 126, 172
Sitting Bull, Chief, 145
Skofja Loka, 13, 16,
Skolla, O.S.F., Otto (Oton), 12
Skopez, Rev. Andrew, 154–155
Skunk river, nr. Rich Prairie (Pierz), MN., 101, 103
Slavic,
aspirations, 4
people, 167
Slattery, Mr., of Hibbing, MN., 179
Slovenes or Slovenians, 4, 5, 55, 60, 66, 69–71, 77, 83, 84, 109, 153, 155, 160, 175, 179, 184, 185, 186, 203, 207, 256
Slovenian,
aid societies, 184, 190
immigrations, 7, 8, 69
industries, 6, 7
language, 67, 148, 155
missions/missionaries, 4, 8, 10, 16, 18, 19, 69
priests/religious, 16, 188, 192, 202, 224, 226
workers' union, 190, 221
Slovenianism, 187, 190, 191
Slovenia, Jugoslavia, 4, 16, 203
Smid, F., of Sika, 13
Smith, Donald A., 106,
Smith, Timothy, Ph.D., 164
Smrekar, Rev. Andrew, 175, 179–182, 185, 204–205, 223
Socha (Soca) river, 7
Socialism, 185, 208, 221
Spalding, Archbp. of Baltimore, 81
Spalding hotel, Duluth, MN., 172
Sparta (*See* Gilbert, MN.)
Spath, (Rev.) Francis, 41, 58
Spitzelberger, Rev. Lawrence, 164
Specht, S.J., Joseph, 255
Spring Garden (*See* Garden Bay), MI.
Soudan mine (*See* mines).
Soudan, MN., 161
Southshore line, steamship, 208
South Slavonic Union (JSKJ), 208, 221
Sroka, Rev. John, 171, 172
Standard Oil Company, 163
Standing Rock, S.D., 200
Stanfel, Stephen, 190
Stariha, John (Ivan) N., Bishop of Lead, S.D., 12, 192, 195, 217, 223
Stariha, Joseph, 213
Staub, Rev. Joseph, 140
Stearns county, 55, 89, 155, 165
Stecher, Alois, 83
Stecher, Catherine, 83
Steinach, Rev. 202
Stephen, MN., 165
Stern, (Rev.) Frederick, 41, 58
Stevens county, 89
Stillwater, MN., 26, 56, 128, 129
Stone, George C., 161
Stony Brook station, 162
Stowe, Major Lewis, 117, 145, 146
Strassburg, Germany, 23
Strathcona, Lord, Winnipeg, 106
Straub, Rev. Andrew, 164
Strike, workers' (*See* Mesabi Range).
Stukel, Joseph, 190
Stuntz, George R., 75, 161
Sturgeon building, Tower, MN., 167
Styria, 4, 232
Sucker Point Indians (Vermilion-Tower bands), 159, 170, 192, 198–199, 200, 204, 205, 214, 218, 225
Sugar Point nr. Walker, MN., 194
Sullivan, O.S.B., Mother Celestine, 233
Superior (city), WI., 13, 74, 108, 140, 142, 236
Sustercic, Rev. F. S., 187, 190, 207
Sutphin, Mayor of Duluth, MN., 172
Swan river, 44, 93, 98
Swanville, MN., 168
Synod(s), Laibach, Diocesan, 210
Baltimore, Provincial, 26, 156, 166
Milwaukee, Provincial, 156–158
St. Louis, Provincial, 88
St. Paul, Diocesan III, 210
(See Councils).
St. Louis, provincial, 88

T
Tabor, MN., 165
Taché, Antonin-Alexandre, Archbp. of Manitoba, Canada, 29, 120, 124, 137, 138
Temperance society,
the movement, 129–130
and the Duluth diocese, 174
Tennelly, J. B., 66
Ten Thousand Lakes, land of (*See* Minnesota).
Teran, Rev., John, 210
Terrebonne, MN., 164, 171, 177, 197
Theillon, Rev. Elie (Ely), 171, 197
Thief River Falls, MN., 165, 201, (later a mission of Red Lake Falls).
Thompson, MN., 74, 142
Todd, Capt. John B. S., 33,
county, 143
Tomazevic, Rev. John, 41, 43
Tomazin, Rev. Ignatius (Nace), 41, 43, 52, 58, 62, 64–65, 66, 67, 68, 71, 72, 75, 76, 80, 85, 92, 94, 95, 96, 97, 98, 101, 107, 116, 117, 127, 131, 144, 145, 146–7, 149, 150–151, 153, 158, 164, 202, 223, 232
Tomazin, Rev. John, 75
Toplak, Rev. Francis, 78, 96
Toronto, Canada, 135,
Tower Bay (*See* Vermilion).
Tower, Charlemagne, 161, 162, 163, 167
Tower, MN., 159, 161, 166, 168, 171, 174, 175, 176, 177, 178, 179, 182, 184, 185, 188, 198, 204, 205, 221, 223, 226, 238, 250
Town of Mary, MN., 165
Tramer, Jacob, 97
Traverse county, 89
Traverse Lake, 118
*travois*, Indian, 118
Trobec, James, Bp. of St. Cloud, MN., 16, 23, 41, 57, 58, 59, 60, 61, 63, 64–65, 70, 75, 80, 96, 101, 139, 155, 188, 190, 195 196, 197, 202, 204, 218, 222, 226, 227, 229–230, 231, 232, 256
Trobec, Rev. John, 70, 202, 231
Trobec, Rev. Joseph, 229, 231
Trobec, Mary, 83
Turkey river, Iowa, 28
Turnverein, German, 56
Tweed, J. P., 127
Twin Cities, 56, 180
Twin Lakes, MN., 201
Two Harbors, MN., 162, 166, 170, 174, 198, 256
Two Rivers (*See* North Prairie).
Two Rivers at the Lake, 128 (*See* Krain-town).
Tyo, Mrs. F. A. (Marie McKenna), 245–246
Tyrol, 153

U
Ullathorne, Bp. of Birmingham, England, 81
Upsala (former Battle Creek), MN., 77
U.S. Steel Corporation, 163

V
Vail, Patrick, 174
Vardjan, Michael, 190
Vatican I, 80, 81, 156, 158, 223–224 (See Councils).
Velesova, Carniola, 13
Velikanje, John, 41, 58
Vennewitz family home, 127, 128
Venn, Rev. Theodore, 39
Verendyre (*See* de la—).
Vermilion "gold" (*See* Fool's gold); rush, 75, 160
Vermilion hotel, 198
Vermilion Indians, 166, 168, 170, 179
Vermilion Lake, 74, 75, 159, 168, 198, 199, 201
Vermilion Range, 112, 161, 168
iron ore, 75, 162
Vermilion Road (Hwy. #4)/Trail, 75, 160, 161
Verot, Archbp. of St. Augustine, Florida, 81
Vertin, John (Ivan), Bp. of Marquette,

MI., 11, 12, 156, 158, 190, 194–195, 197, 256
Verwyst, Rev. Charles (later Chrysostom, O.S.F.), 142, 219, 255
Vicariate Apostolic,
of Iowa, 120
of Upper Michigan, 12,
of Northern Minnesota 87, 88–89, 90, 91, 96, 97, 111, 132, 146, 164, 165, 171, 172
of Dakota, 144, 158, 244
of Kansas, 89
Vienna, Austria, 5, 8, 21, 23, 82, 153
Villa Sancta Scholastica (*See* St. Scholastica).
Vill, O.S.B., Joseph, 96, 154
Vilman, Rev. Anton, 185
Virginia, MN., 170, 175, 177, 178, 179, 198, 227, 228, 246
Vivaldi (*See* de—).
Voigt, Rev. Robert J., 85
Volc, Rev. Andrew, 153, 210
*Volksfreund*, 37
Vrhnika, Carniola, 212, 247

W
Wabasha, MN., 52, 65, 80, 139, 155
Wadena, MN., 98,
county, 143,
Wahpeton, N.D., 118, 125
*Wahrheitsfreund*, 37
Walker, MN., 194, 201
Wallalla (St. Joseph), N.D., 105
Walsh, Thomas J., 161
Ward county, N.D., 217
War I, 223
War II, 7
Warren, William, 31
Washington, D.C., 78, 114, 139
Waukegan, Illinois, 213
Wehrle, O.S.B., Vincent, Abbot of St. Mary's, Richardton, and Bp. of Bismarck, N.D., 218
Weinzerls, 225, 244
Weis, Andrew, 69–71
Weninger, S. J., Francis X., 86, 97, 128, 129, 156
West Duluth, 107, 245
Western Federation of Miners (WFM), 221, 222
Westphalia, German Rhineland, 37,
West Virginia, 56
White Earth Indian (s)/reservation, 16, 40, 78, 80, 83, 85, 96, 101, 107, 115, 116, 117, 130, 144, 145, 147, 194, 201, 206, 215, 217, 218, 223
removal (plan), 78, 101, 113–115, 158
councils/congress, 200
mission, 148, 149–150, 151, 171
White Oak Point, 83, 144, 201
White river, 26, 89
Wieseler, Lawrence, 83
Wild Rice mission (Holy Cross) MN., 105, 106
Williams, Archbp. of Boston, 81
*William Crooks*, 106
Willow River mission, MN., 156
Wimmer, O.S.B., Boniface, abbot, Latrobe, Pa., 38, 89, 129
Winnebago Indians, 28, 33, 126
Winnebago treaty, 28
Winnipeg, Manitoba, 120, 166
Winona, MN., 80, 130, 170, 172, 197
diocese, 170, 217
Winton (Fall Lake), MN., 226
Wisconsin Territory/state, 25, 26, 56, 89, 140, 142, 244
provincial council (*See* Councils)
province, 156–158
Wisner-Meyers case, N.Y., 225
Wittman, O.S.B. Cornelius, 38
Wolf, Anton Aloysius, Bp. of Ljubljana, 13, 18
Wolfgang, O.S.B., Father, 129
Wood, Archbp. of Philadelphia, Pa., 81
World's Fair (*See* Chicago)
Wurm, Rev. Joseph, 219
Wurst, Rev. Max (later monsignor), 83

X
Xavier (*See* St. Francis).
Xystus, O.F.M., Father, 255

Y
Yapel, Barbara Nemanich, 327
Young America (Carver county), MN., 56
Yugoslavia (*See* Jugoslavia).

Z
Zadobje, Carniola, 16, 17
Zakrajsek, O.F.M., Kazimir (Casimir), 213, 226, 251
Zamjen, Rev. S., Slovenia, 237
Zardetti, Otto, Bp. of St. Cloud, 158, 170–171
Zenith city (*See* Duluth)
Zenith mine, Ely, 215
*Zgance*, 69
*Zgodnja Danica*, 13, 62, 64, 65, 75, 80, 82, 114, 144, 149, 153, 155–156
Zuzek, Rev. John, 41, 43, 52, 53, 60, 80

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